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EDITORIAL

NOTHING IN ALL TIME HAS HAD TO CONTEND, AT ITS very beginning, with such relentless adversity as has the Gospel of Jesus Christ. Every form of attack, from the sword of its enemies to the most subtle delusions and inconsistencies of its adherents, has continually assailed it down the long centuries. Its survival is the outstanding phenomenon of human history, as it is the one hope that illumines human destiny.

Had its implanting and spread been left to men's devices alone, the most natural procedure of its earliest devotees would have been to draw up a careful statement of its history, principles, and rules, which should thenceforth be its single accepted authority. But Christianity is life rather than a system of belief. It is adapted to germinate and spread in hearts hungry for inward peace and communion with God, rather than merely in intellects attracted by some new system of ethics. Following its Founder's withdrawal of His visible presence, it at once gained amazingly in influence and believers simply by word of mouth. Then, as distances required written communication, as the earliest disciples began to record its truths for those who should come after them, and as controversies with opposers and misled followers called for the published refutation of error, a

prolific Christian literature came into being. In this, truth and untruth competed for hearing and acceptance, so that in response to the need for certainty there developed means of identifying what was sound and real.

That this was not an arbitrary but a perfectly logical process, by which the body of Christian doctrine came into being, is shown by Dr. Faulkner's concise outline of Norms of Truth in the Early Church. He includes among these, reason, spiritual communications, the tests afforded by the Old Testament, the words of our Lord Himself, the testimony of the apostles, early Christian teaching, and the writings whose gradual but sure recognition finally eventuated in the New Testament. The latter part of the paper is devoted to the development of this canon.

One is impressed afresh, not only with the inherent vitality of truth itself, but with the soul's God-given, inevitable reaction to it, making certain the survival of God's revelations to men. The Holy Spirit, the divine breathing upon human souls, the winds of Heaven, provide the sure winnowing process that scatters the chaff while the wheat remains.

ONE OF THE GREAT TRAGIC DELUSIONS THAT AFFECT THE devout imagination is that of having no place in the divine plan. Such a mistaken soul, having seen his hopes collapse and his dreams fade, sadly concludes that at some point on the journey he must have missed the way and wandered beyond the interest of Providence, only to discover it too late to turn back before night-fall. He is ashamed to meet his fellows, and he dreads to come before God, since he feels that failure has been due to his shortcomings.

Now, the remedy for such misery is to gain a truer spiritual perspective. We are so absorbed in the human problem that we forget the divine purpose. A good way to gain this larger view is to study the history of God's dealings with individuals, especially cases recorded in the Scriptures. Dr. Cairns favors us with a stimulating study of this kind, in *The Divine Providence Illustrated from the Life of Moses*.

This is "the story of the making of a man," and also a study in the ways of Providence. After showing that the situation of the Israelites required a deliverer of a peculiar type—soldier, statesman, and prophet in one—the leading and overruling providence of God in training Moses is set forth. Not the founder of "another Assyria or Egypt" was needed, but the founder of "a prophet nation." The early influence of the royal court was not enough; the desert experience must follow. Yet the immediate occasion of this was a moral fault of Moses, one that only God could retrieve, which He did by using it to bring about the adversity and solitude of the long Midian period of growth. Here Moses, no longer the brilliant courtier, became the man of God.

Special attention is given to the reason for "the seeming unreality of the spiritual life," and to the apparent clash between the religious and the scientific interpretations of life. Then follows the closing plea for the development of Christian faith, patience, obedience, as means of serenely encountering the mysteries of earthly experience. "Only they who live in this faith are in touch with reality."

ONE OF THE MARVELS OF SCRIPTURE IS ITS SILENCE IN matters where the unguided human mind would have indulged in volubility. But Inspiration contemplates

the soul to which it is speaking as well as the thing spoken of. The great appeals of Scripture are to the spirit, not the intellect, and here is one possible reason for the silences we wonder at. Instinct in animals has been defined as organic reaction to particular stimuli. Given a certain physical condition, the effect upon the organism of the individual animals of a certain species is always the same. So the living soul of man has its inherent responsiveness to the facts of spiritual life and law, when that soul's perceptions are neither dulled by fleshly lust nor blinded by the perverse will.

The relatively small amount of attention given in the Scriptures to setting forth the Virgin Birth has puzzled many believers, and has encouraged the skeptical to repudiate it altogether. In their zeal to offset this, apologists have sometimes overdone the matter by seeking to glean evidence where it is very scant or lacking. May there not be some impropriety in breaking the inspired silence of so much of the New Testament? Like certain parables of our Lord, which contained truth in a veiled form, that only those of spiritual vision might perceive it, so the fact of the Virgin Birth is sufficiently stated, but not explained or extensively supported. Its strongest evidence is its inherent necessity, a fact left to those whose acceptance of the Incarnation enlarges their spiritual perception to comprehend its necessary conditions.

Rev. G. G. Warren, in his *Thoughts on the Virgin Birth*, has called attention anew to the important relation of the doctrine to that of the Incarnation. Drawing upon his long missionary experience, he points out a possible reason for the silence of Paul; for he was also a missionary, familiar with the unwisdom of stressing certain points overmuch among unbelievers or newly

converted heathen just laying hold of the great truths of the Gospel. There are some careful and helpful sentences also upon the relation of the Virgin Birth to the personality of Christ.

Referring to Dr. Robertson's recent paper, showing that Luke had been found correct in his account of the census, Mr. Warren makes one of his most important points by showing the bearing of this proof of Luke's credibility upon the doctrine under discussion. The article closes with some wise counsel to those who seek to press the doctrine upon hearers whose faith in the great essentials is still of uncertain strength.

THE CHURCH IN AMERICA LOSES A SUPERB OPPORTUNITY if it does not take advantage of its recent humbling experience to press home the fundamental principles of Christian giving. It is both unjust and useless to put the whole onus of failure upon the leaders of the enterprise referred to. Back of all details of judgment and method in the conduct of the Interchurch World Movement, the responsibility for the condition that called forth its very efforts must rest upon the church at large, for failing to put Christian giving in its right relation to Christian life.

Most church members and most churches give spasmodically, and a portion of their giving is the result of repeated and urgent calls from the church officials for means to meet current expenses. Such appeals are not edifying to the membership, comfortable to the pastor, or enjoyable to the officials. Giving—cheerful, generous, prompt—is a normal, essential element in Christian growth.

In a brief but clear and vigorous paper, *The Spiritual Side of the Tithe*, Dr. Fraser takes up the syste-

matic giving of the tenth of one's income, in its relation to his spiritual life. Different types of givers are named, the impulsive giver, whose benevolence is often misdirected; the mechanical giver, whose gifts have little bearing on his spiritual culture; and, worst of all, the giver whose real, though perhaps unrealized, motive is to purchase the favor of God. In the latter's attitude some see an objection to tithing, but the principle of this plan is here defended from the Scriptures. Then follows the value of the method in enhancing certain virtues and in bringing the soul into closer relationship to God.

Whatever the arguments for or against tithing, the testimony of individual tithers and of congregations where it is largely practiced is overwhelmingly in its favor, on the basis of results, and Dr. Fraser closes very appropriately by citing instances of the blessings that have accompanied this systematic plan of benevolence.

ANY ONE IN A POSITION TO NOTE THE ENORMOUS PROPORTION of apologetic, philosophic, and other academic material that comes from Protestant pens might gain the impression that our ministry is unconsciously forming itself into a sort of esoteric literary society. The great mass of readers, even of those who are Christians, know little and care less about these learned deliverances over which our ministerial literati spend so many toilsome hours. In consequence of the flood of this matter to-day, it is no secret that publishing houses are declining to put many book manuscripts into print unless the cost is guaranteed.

Yet at the same time the Protestant churches are sadly neglecting the press as a powerful agency for disseminating the essential teachings of their common faith

among the people at large. This is in striking contrast to the shrewd, vigorous, and persistent use of printed matter, in simple language and condensed form, on the part of anti-Christian cults and radical political organizations. Mormonism, Spiritism, Christian Science, Socialism, and what-not know that their ranks are not augmented by scholarly essays read by the few, but by short, readable statements adapted to the many. As one paper says: "It has been the printing press which has redeemed the small radical denominations from hopeless obscurity;" and again: "Why have the evangelical churches been so slow to read the significance of these facts?" We need fewer tomes and more tracts, fewer books and more booklets.

Emphasis upon this point is the chief aim of Mr. Wyckoff in his paper, *A Call for Protestant Publicity*. He first goes at some length into the principles underlying the need and possibilities of such propaganda. This is followed by a concrete setting forth of some things that the rivals of evangelical Christianity are doing, and an appeal to our churches to awaken to the vast opportunity which is theirs in this direction. Few calls to specific Christian enterprises have back of them greater urgency or offer greater promise. Are the children of this world wiser here also than the children of light?

ONE OF THE MOST MISUNDERSTOOD TYPES IN HISTORY is the Puritan. Americans appreciate his hardy pioneer qualities, and, as colonial ancestry is rather at a premium now, he is accepted as a quaint but unlovely sort of ancestor. Generally speaking, the Puritan has been regarded as a religious fanatic, utterly without humor and suffering from chronic melancholia. Catholic critics

admit his courage and endurance, but count him narrow and greatly overrated, while superficial writers of dramatic instinct turn for material to the supposed records of witch-burning and to the apocryphal Blue Laws.

The recent Pilgrim tercentenary occasioned a great searching of history to find out the real Puritan, and he has emerged much the better for it. It has actually been discovered that he had a quite genial side and might indulge in a little recreation, while old letters show that, even after being married some time, he knew how to remain the ardent lover. In short, he seems to have been a very human being. We are glad to have Dr. William Elliot Griffis call attention to the broadly distinctive elements in Puritan character, in *The World of Joy Created by the Puritan*.

This is more than a descriptive sketch of a peculiar religious and social group called Puritans, as they appear in American history. It is a presentation of the case of the Puritan character in all time, ancient and modern. After paying his respects to the detractors of the Puritan, Dr. Griffis outlines his distinguishing rugged elements, and here turns to history at various points and calls out marked examples of this type. He reminds us that, after heroic souls have won their faith at a vast price, succeeding generations, in easier times, are prone to substitute shadow for substance and to lose the capacity for grappling with the great things of life at first hand. The persevering influence of the Puritan upon our own times is clearly indicated. For an age in which the collective idea threatens to overwhelm individuality, one of the best features of the whole article is its upholding of independence of soul, the capacity to see and appreciate without taking one's

opinion from the popular notions of the time or being unduly guided by conventions.

The whole paper crackles with that energetic style which has so long marked this author's writings and addresses, and the reader can hardly escape the contagious conviction, that here are fundamental truths, as important as true.

THE LAST SEVEN YEARS HAVE BEEN A WORLD LESSON IN the meaning of selfishness and hate. Slowly, as all efforts at satisfactory adjustment of international differences fail or prove their insufficiency, men are beginning to comprehend that there can be no permanent social or political status that permits them to ignore the rights and best interests of their fellows. Christianity proclaims the highest—the ultimate—form of regard for others, in its insistence upon love. This is more than a scrupulous respect for the moral rights of others, more than a willingness to relieve suffering. It is the absolute surrender of the self to the sway of the loftiest motive known, even coming to participate in the divine attitude toward men. Nothing needs to be preached more urgently in these times of conflicting interests, suspicion, hatred, and violence than just this very principle of love.

Some months ago we gave Dr. Lingle's searching utterance upon *The New Commandment*, showing Christ's attitude in the matter. In this issue we have an analytical study of the profound meaning of love, under the title, *Luke 6:27-38*. It is sent to us by Rev. Raymond A. Beardslee, a contributor to these pages, but it is substantially the work of his father, having been one of a number of such studies left by the latter at his

death, though the son has prefixed a fresh translation of the text involved.

It will be noticed that this is not a theological or scientific examination of love, but rather is this supreme gem among the virtues exhibited before our eyes in such a way that its many facets may flash in turn their reflections of the great beam of divine light. The list of problems and of sermon topics at the close suggests both further study and valuable deliverances on this matchless theme.

R. M. K.

NORMS OF TRUTH IN THE EARLY CHURCH

By JOHN ALFRED FAULKNER, Professor in Drew Theological Seminary

As the church proceeded did she evolve any norms of correct teaching and tests of truth, or was everything left to the subjectivity of the individual? Here we are soon struck with the fact that there were authoritative voices and limiting directions which believers must heed. These, however, they took as a matter of course, as a part of their heritage, and were not conscious of modern prejudice against "authority." The antithesis implied in the title of the French rationalist A. Sabatier's book, *The Religions of Authority and the Religion of the Spirit* (1904), would have appeared absurd to them, as they would have said immediately, Christianity is the religion of the spirit and therefore is the highest authority. What were the sanctions which were guideposts to truth and barriers to arbitrariness?

1. Reason was one. Though many have rejected the Christianity of Christ as irrational, and though to us many of the later developments of cultus and creed are a strain on credulity, it is true that the appeal to reason was one of the secrets of our religion's growth. "And why even of yourselves judge ye not what is right" (Luke 12:57)? This was intended to be the perpetual charter of Christianity. "I speak as to wise men; judge ye what I say" (1 Cor. 10:15). "Reason teaches us that those who are truly pious and philosophi-

cal honor and love the truth alone, refusing to follow the opinions of the ancients if they are worthless" (Justin Martyr, 1 *Apologia*, 1). "According to the word [or Word] it is much more desirable to give assent to doctrines by reason and wisdom than by mere faith" (Origen, *Contra Celsum*, 1, 13). The large use made of preaching as the chief means of propaganda was itself the apotheosis of reason. Not the appeal of the unveiled mystery, the dim religious light, the stately liturgy, the robed priests, but the simple nakedness of truth, the rationality of reality—it was this mostly which at the start was the guide of the Christian's way. Therefore Christ spoke of Himself as the truth, and the truth was the norm. It was one of the most frequent mottoes of early Christianity. The discovery of certain philosophers that truth has no eternal objective reality, but is relative, fleeting, and of only practical or pragmatic validity—that would not have been understood by the Christians, who went to death by the thousands on the contrary assumption—"I know in whom I have believed."

With this was connected the fact, that to the early Christians the truth was self-evident. It shone by its own light. The Old Testament prophets did not get their messages as much by logical thought as by intuition and revelation. They "spoke those things which they saw and heard, being filled with the Holy Spirit, not using demonstration in their treatises, for they saw the truth above all demonstration" (Justin Martyr, *Diallogus cum Tryphonem*, 7). "The word of truth is free and carries its own authority. * * * It would be believed for its own nobility, and for the confidence due to him who sends it. * * * Nothing is more powerful or more trustworthy than the truth; so that he who

requires proof of this is like one who wishes demonstrated why the things which appear to the senses do appear.

* * * Truth we judge by no separate test, giving full credit to itself. God the Father of the universe, who is perfect intelligence, is the truth. * * * He [Christ] is himself both the faith and the proof of himself and of all things. Wherefore those who follow him and know him, having faith in him as their proof shall rest in him" (Justin Martyr, *Resurrectio*, 1).

2. Another norm was Spirit and spiritual communications.

The oldest Christian societies [says Seeberg] felt themselves lifted and carried by the Spirit of God. The Spirit drove the witnesses of Christ to words and works, he came over believers, he worked himself out in divers miracles. God as present working power—that is the Spirit—took hold of men, transformed them and shaped them as organs for divine working on their fellows. At times the Spirit seemed to work as a nature force, so that it was thought that he could even urge to an unchristian speech [an idea which Paul repudiated, 1 Cor. 12:3]. Always the Spirit concentrated his workings in spiritual moral influences. He remained divine power, but by personal approach he worked in human speech. In the Gospel his power is revealed for faith and salvation (Romans 1.16). Paul particularly emphasised the moral element, and placed the Spirit in firm relation to the word of believers (1 Corinthians 2.4; 1 Thessalonians 1.5 f.; 2.13; Ephesians 6.17). But Christ is the Spirit (2 Corinthians 3.17; compare 1 Corinthians 15.45; 6.17; 1 Peter 4.14), and the Spirit of God is the Spirit of Christ (Romans 8.9; Galatians 4.6; Philippians 1.19). The Spirit of God was once the effective force of all-working God over and for the individual; he is now as the Spirit of Christ the effective working personal power in the individual, the power of the Lord Christ ruling and penetrating the whole society. In personal instruction and incitement the transforming power of Christ fits the individual and offers him what he needs. God is not only the creator of the world and Lord of the Church. As the Holy Spirit of Christ he is the teacher of every soul in that he so comes to it as it is capable of taking hold of him (John 14.18; 16.8 ff.). So the power of God shows

itself in all the relations of life. Man lives in the miracle sphere, and out of the words which one speaks to another of what he has experienced there streams over upon souls a wonderful life. And yet, so far as our sources go, there appears very seldom anything of an orgiastic or ecstatic nature. This is explained by the fact that the Spirit principle from the start comes out as historically conditioned. The Spirit produces not new revelations, but he individualizes the revelations of Christ, and this was given in distinct words and thoughts. Enthusiasm is in itself revolutionary, but this enthusiasm was chained to the particular and to the given. (*Lehrbuch der Dogmengeschichte*, 2 Auflage, 1908, vol. 1, p. 64 f.).

It was the belief that the apostles and prophets had the Spirit in a special measure which invested their messages with authority. The prophets had the right of way in the assemblies.¹ A supernatural power dwelt in the words of these classes of laborers, and if their words fulfilled certain conditions they were taken as immediately divine. The writer of Barnabas speaks what he has received from the Lord; he has wisdom and understanding of secret things; the Lord has placed in him the innate gift of His covenant.² The prophet "speaketh when God wisheth him to speak. When then the man who hath the divine spirit cometh into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit who is attached to him filleth the man, and the man being filled with the Holy Spirit speaketh to the Multitude, according as the Lord willeth. In this way the Spirit of the deity shall be manifest" (Hermas, Shepherd, Mandate 11).³ The Spirit, the Word of God speaking through apostle and prophet, was a norm of truth until

¹ *Didache*, 10.

² Epistle of Barnabas, chs. 1, 6, 9.

³ See also the remarkable passage in Ignatius, Philadelphians, 7, "If the Lord shall reveal ought to me"—Ephesians, 20; *Passio Perpetuae*, preface.

the apostle passed away and the prophet was strangled by the rising officialism.

3. The Old Testament was a test. Both Jewish and Gentile Christians received the Old Testament as the highest Word of God. "Who will measure what a fullness of simple truths, magnificent sentences, deepest sentiments, grand historical perspectives, have been thereby brought into the spiritual possession of civilized mankind" (Seeberg, *liber citatus*, 158). With this also came as something entirely at home in Christianity the idea of a Holy Book, in which every word is of God, the principle of Sacred Scripture. In its turn this worked to transform Christianity into law or commandment, its institutes into divine ordinances, and at the right time it made certain—other things being equal—the canonization of the New Testament.

4. From the beginning there was also another canon, so to speak, viz., the words of Christ. If the reader will turn up Matthew 24:35; 1 Thessalonians 4:15; Galatians 6:2; 1 Corinthians 7:10, 12, 25; 9:14; Acts 20:35, he will find that it did not need the Gospels to make Christ's words wherever known the instant law of the soul. Barnabas enters them as Scripture, Clement as ordinances of God written on the tables of the heart, Ignatius co-ordinates the Gospel with the Prophets, takes refuge in the Bible and seems to value the prophets mostly because they point to that, and the *Didache* (Teaching of the Twelve Apostles, about A. D. 120) brings in, "as the Lord commanded in the Gospel," as the final authority than which no Old Testament word could be greater.⁴ For this reason Papias (active 115-150) took great pains to collect the words of Christ,

⁴Barnabas, 4; Clemens, *Ad Romanos*, 2; Ignatius, *Smyrnaeans*, 7; *Philadelphians*, 5; *Didache*, 8, compare 11.

and listened with rapt attention to those who could tell him about commandments given over to faith by the Lord, springing from the truth itself, and so anything that came from the immediate disciples.⁵

5. There was another authority for truth which did not have to seek canonicity—the Apostles (Matt. 10:40; 16:19; 2 Cor. 2:9; 7:15; 2 Thess. 2:15; Acts 15:28). Clement ascribes to them supernatural knowledge; Ignatius thinks that they have the right of enjoining which he has not, that they are the council of God, and their ordinances evidently stand on a very sacred footing.⁶ The Ancient Homily (about 140) places them on a level with The Books (probably the Old Testament prophets—"The Books and the Apostles plainly declare," etc.)⁷ No one thought of contesting their authority. As the Gospel is the flesh of Christ, so the apostles are the presbytery of the whole church, says Ignatius. For this reason the writings of the Apostolic Fathers echo their words again and again. Knowledge of most of our New Testament writings is taken for granted in the second century, and they are read in public worship as a matter of course.⁸

⁵ Eusebius, *Historia Ecclesiastica*, 3, 39.

⁶ Clemens, *Ad Corinthianos*, 44; Ignatius, *Ad Romanos*, 4; *Ad Tralianos*, 3 and 7.

⁷ Ancient Homily ("2 Clement"), 14.

⁸ 1 Thess. 5:27; Col. 4:16; Clemens, *Ad Corinthianos*, 47; Justin, 1 *Apologia*, 67; Irenaeus, 2, 27, 2; 3, 21, 4; *Canon Muratorius*, line 77f.; etc. On the Holy Kiss as evidence of a kind of canonical position for certain New Testament books from an early time, see Seeberg, *Kuss und Kanon*, in his *Aus Religion und Geschichte*, 1906, 118ff.; and Faulkner, *Salutation*, in *Dictionary of the Apostolic Church*, vol. 2, 1918. This is the argument: In the New Testament the Holy Kiss is repeatedly prescribed. Two of these books conclude with a formula which is supposed to spring from Lord's Supper liturgy (1 Cor. 16:22; Rev. 22:20; see *Didache*, 10). But the kiss is a part of the supper (Justin, 1 *Apologia*, 65; *Constitutiones Apostolicæ*, 2, 57; 7, 11; etc.). So the conclusion is that certain books were determined for reading in the evening worship, when the Supper was a part. (From the word of Paul about showing forth in Eucharist the Lord's death till he come, it is supposed that the prayer for the coming closed the Lord's Supper service.)

6. Christian teaching very early assumed definite forms which were practically authoritative. There was the dual or triadic form where the truth that underlay the later doctrine of the Trinity was expressed. See Matthew 28:19; Luke 24:49; 1 Corinthians 3:21, 22; 6:16; 13:13; Romans 15:16, 30; Ephesians 2:20-22; 4:3-7; 5:20, 21; 2 Thessalonians 2:13; etc. There were the Ways in his teaching in Christ which were usual with Paul in every church (1 Cor. 4:17). There was *the* faith as something to be fought for (1 Tim. 6:12), to be healthy or sound in (Titus 1:13), to be established in (Col. 2:6), to prophesy according to (Rom. 12:6), to preach (Gal. 1:23), to form the nucleus of a brotherhood (Gal. 6:10), to be held (1 Tim. 1:19), to be the third member in the triad with the one Lord and the one baptism (Eph. 4:5), to be held (1 Tim. 1:19), which has words (1 Tim. 4:6), and as to which one can err (1 Tim. 6:21). Timothy confessed the good confession before many witnesses (1 Tim. 6:12), a confession that Christians are exhorted to hold fast to (Heb. 4:11). There is a definite deposit which the context shows is doctrinal which we must guard (1 Tim. 6:20; 2 Tim. 1:14). There is *the* truth to which believers are obedient (1 Pet. 1:22; compare "the word of the truth of the Gospel," Col. 1:5).

There is "that type of teaching to which ye were delivered" (Rom. 6:17), even as ye were taught (Col. 4:12, 17). In fact the elementary teachings which Christians received in common with Jews, though really doctrines of importance, they were to consider only a foundation on which to build a much larger structure of truth, not laying again a foundation of repentance, faith in God, baptisms, laying on of hands in the ordi-

nary settings apart so common among the Jews, resurrection, and eternal judgment (Heb. 6:1, 2).

The word Gospel itself soon took on a larger meaning to which "good news" was quite inadequate. See Romans 2:16; 16:25; 1 Corinthians 15:1; Galatians 2:2—the whole set of ideas to which Paul felt committed. It is almost surprising, when we consider how simple the first message was, that so early certain principles and practices could be appealed to as the traditions which ye were taught which must be held fast to at all costs (2 Thess. 2:15; 3:6). "What a richness in religious and ethical material is yielded by the above facts. From the outlines of the history of Jesus and the moral rules of the Two Ways to the doctrinal treatment of the work and significance of Christ 'the Lord,' and the communications concerning the Spirit and the eucharistic celebration as well as the Last things, there reaches a firm structure of formulas with a rich content of distinct thoughts and judgments. But the middle point of all was the confession of Christ the Lord and his work, which in baptism for the forgiveness of sins and the gift of the Spirit effected the new covenant in the Soul" (Seeberg, *lib. cit.*, 165).⁹

This is apparent also as we step into the post-apostolic age. There is a Christian "teaching" or doctrine, and "another" or "bad teaching."¹⁰ There is the "Faith of Christ" ("my faith," says Jesus in the Preaching of Peter), and there is the "Gospel" of Christ which the apostles proclaimed.¹¹ There are the "ordinances [*διαταγμάτων*] of the Apostles" and the "or-

⁹ The argument here is not affected by the date of the later New Testament books, say 1 and 2 Tim., which in any case are sufficiently early.

¹⁰ *Didache*, 11; Ignatius, Ephesians, 9.

¹¹ Barnabas, 5.

dinances [δόγμασιν] of the Lord and of the Apostles," in which Christians were to be confirmed. How far the Gospel which Ignatius boasted ("taking refuge in the Gospel as the flesh of Jesus," *Ad Philad.*, 5) was a written one, or merely a complex of the facts and truths which he had in Christ, or both, is doubtful. In *Smyrnaeans*, 5, the written Gospel is probable, but in the interesting passage in *Philadelphians*, 8, we hardly know what is referred to. "For I heard certain persons saying, If I find it not in the charters [or archives, ἀρχαίς], I believe it not in the Gospel. And when I said to them, It is written, they answered me, That is the question. But as for me, my archive is his cross and his death, and his resurrection, and faith through him." And in 9: "But the Gospel hath a singular pre-eminence in the advent of the Savior, even our Lord Jesus Christ, and his passion and resurrection. For the beloved prophets in their preaching pointed to him; but the Gospel is the completion of immortality." The Gospel is the Christ-doctrine, or the true doctrine over against errorists, who do not hesitate even before the written Gospels. We can say, then, that in the age after the apostles there was a clear understanding of possessing a precious deposit of truth and life which was variously designated as the Teaching, Doctrine, Commandment, Gospel, Tradition, Canon of Tradition,¹² Word of Truth.

We need not be surprised at the slow canonization of what we now call the New Testament. The incidental nature of the writings as to their origin, their necessarily small circulation in manuscript, the all en-

¹²Clemens, *Ad Corinthianos*, 7 (comp. 41, the canon or rule of his service). In one section (7) Polycarp has the Testimony of the Cross, the Oracles of the Lord, and the Word delivered unto us from the beginning.

grossing sacredness of the Old Testament, the expectation of the near end of the world, the happy obliviousness of the writers to the eternal significance of their words, or to their presenting the sum of truth co-ordinate to the Law and Prophets (though as a matter of fact Law and Prophets seem to fade before the spiritual illumination of the New Testament)—all this made impossible for a time the formal elevation of Christian writings as Scripture. The apostles claimed public use for their Epistles (1 Thess. 5:27; Col. 4:16; compare Rev. 22:18, 19), and they wrote at times under the inspiration of the Spirit (1 Tim. 4:1; compare 2 Thess. 3:6; 1 Cor. 7:40; 14:37), though of course without any thought of writing a Scripture. With this agrees the fact that other books were also included in the public reading of the congregation, such as the Epistle of Clement of Rome, the Shepherd of Hermas, the *Didache* or Teaching of the Twelve Apostles, the Apocalypse of Peter, the Acts of Paul, in some circles the Gospel according to the Hebrews and the Gospel according to the Egyptians. “Writings which in later centuries were despised and forgotten had a much more general acknowledgment in the second and third centuries as holy revelation-documents and as church reading books, and exercised much greater influence on Christian thought and custom, than the Epistle to the Hebrews, the Epistle of James and 2 Peter. In part they became much earlier than these Biblical Books the subject of outspoken consideration and of a formal treatment in reference to their relation to the Bible, so that their history stands in a fairly bright light in a history of the Canon otherwise so dark” [Zahn, *Geschichte des neuestestamentlichen Kanons*, i (1888), 221].

Irenaeus quotes the Shepherd as Scripture.¹³ The same supposition lies back of Tertullian, *De Oratore*, 16, but by the time he wrote the *De Pudicitia* (203-206, Bonwetsch), when he was a fiery Montanist, the Shepherd had been ousted from the Canon in Rome and elsewhere in the West.¹⁴ He still calls it *Scriptura Pastoris*, but says it does not deserve a place in the *divino instrumento*, and the church so acknowledges. But for the East his words are more brave than correct, because Clement of Alexander repeatedly quotes it as though it were Scripture.¹⁵ Origen does the same thing, though he also recognizes that in some parts of the church it was losing its standing.¹⁶ This Pilgrim's Progress of the early church had a wide vogue, and even as late as the third century in Rome a bishop quotes it as *scriptura divina*.¹⁷ The famous passage about God as the Creator of the world out of nothing became a kind of classic text for a couple of centuries, and may have helped the bringing of that sentiment into the creeds and liturgies.¹⁸ "In spread, acknowledgement and influence, the *Shepherd* at the turn of the second century into the third exceeded more than one book which today belongs to the New Testament, and all those writings which in several churches at that time were admitted into connection with the New

¹³ *Adversus Haereses*, 4, 20, 2.

¹⁴ *De Pudicitia*, 10; comp. 20.

¹⁵ *Stromata*, 1, 17 (al. § 85); 129 (§ 181); 2, 9 (§ 43); 2, 12 (§ 55); 4, 9 (§ 134); 6, 15 (§ 131). "The number of allusions to the Shepherd in Clement is inexhaustible."—Zahn, 329, note 1.

¹⁶ Scripture: *De Principiis*, 2, 1, 5; 1, 3, 3; 3, 2, 4; Homily 35 in Lucam [Migne, *Patrologia, Graeca*, 13 (*Origines*, 3), col. 1889]. The same but not acknowledged by all: *De Principiis*, 4 (c. 1), 11; *Commentarium in Matthaeum*, 14, § 21 (ANF, ix, 509); Homily in Num. 6, § 8, quoted by Zahn, 330, note.

¹⁷ *De Aleatoribus*, 2 (in Cyprian, *Opera*, ed. Hartel, vol. iii, appendix, p. 93).

¹⁸ "This was an orthodox liturgical formula, whose origin from Hermas, *Mand.* 1, can scarcely be doubted."—Zahn, 346f., note 3.

Testament, without being able to assert that pre-eminence permanently" (Zahn, 347).

There is not space to go into the evidence for the reception as Scripture here and there of other books which were later excluded, but that evidence is ample, as the student will find if he will read the very instructive seventh chapter of the larger history of Zahn.¹⁹ Why could they not permanently assert their place? Why were they finally dropped, so that to Christians of all churches for a millennium and a half they have been, except to a few professional students, as unknown as books in the planet Mars—these sacred rolls reverently listened to in a hundred societies over the Roman Empire? This question is more easily asked than answered. As years passed, reverence for anything that was considered apostolic increased, so that we have the expressions, "apostolical canons", "apostolical succession", "apostolical teaching", etc. Books that could not finally evince themselves as apostolical, therefore, were thrust out of the New Testament Canon. Parties of strict morals would not have the Shepherd, or Pastor, of Hermas because of what they thought its too indulgent doctrine of penance and of restoration, and to any one who was acquainted with genuine apostolic writings the fantastic story of the Phoenix in Clement of Rome²⁰ appeared incongruous.

This last suggests doubtless the real reason for the lapse of all these writings from canonical honor—they were intrinsically unworthy. The false and laborious glorification of Old Testament precedents of authority in Clement of Rome; the idolatry of the threefold

¹⁹ Zahn, i, 326-68. See also C. R. Gregory, *The Canon and Text of the New Testament*, 1907, 235-55.

²⁰ Clemens Romanos, *Ad Corinthianos*, 25.

ministerial office by Ignatius, so absurdly unlike anything in the New Testament; the tediousness and flatness of Hermas, overtopped a hundred times by the vigor, dramatic power, religious vitality, and beauty of Pilgrim's Progress; the unhistorical and unscriptural conception of the Old Testament in the Epistle of the so-called Barnabas, so highly valued in cultured Alexandria; the catalogues and prescriptions of the Teaching of the Twelve Apostles, betokening a fall from a creative age; the outside apocalypses and gospels with their lack of sobriety and sense of reality—these facts help to explain the ultimate failure of writings to attain the highest position, however worthy when judged by themselves. The last argument for canonicity is internal evidence; and in power, purity, and self-convincing light for religion and truth the New Testament writings belong to another age than those of the second century.

When the Gnostic Basilides (about 125) quotes writings in the New Testament with the official sign of the Old, "It is written," "The Scripture,"²¹ etc., we are not to suppose he was ascribing to them an authority that all Christians would not immediately recognize, but simply bearing one of the first formal testimonies to a general state of things. About the same time (perhaps before) the so-called Barnabas applies the same formula to Matthew 20:16.²² As early as 160 or 170 the Gospels were so well established that the Gnostic Heracleon wrote commentaries on Luke and—take notice—John, for there was a section of Gnostics who, like Christian Scientists to-day, prided

²¹ In Hippolytus, *Adversus Haereses*, 7, 14 (Ante Nicene Fathers, V, 107).

²² Epistle of Barnabas, 4 (both the original and the Latin versions).

themselves on their Christian profession, such as it was. In fact it was the Gnostic Marcion who made the first formal list or canon of New Testament books (about 140), which he divided into The Gospel and The Apostle. The first was a mutilated Luke and the second was ten Epistles of Paul, cutting out the Pastoral Epistles and Hebrews. He did not hold that the other books were unauthentic, simply that their doctrines did not suit him. He was the only Gnostic who acted thus, the rest accepting the usual books and getting rid of their unacceptable contents by interpreting them away.

The next canon is the celebrated Muratorian (about 170), so-called from the theologian, archeologist, historian, and editor, Ludovico A. Muratori, who found in the Ambrosian Library in Milan a Latin fragment on the Canon, which, because speaking of the Books in a way unknown in the Catholic Church of his time, he was afraid to publish for what it was—an interesting commentary on the terror in which the church then kept scholars—but printed it in the third volume (1740, p. 854) of the six of his *Antiquitates Italicae Medii Aevi* (1738-42) as a specimen of the careless way in which scribes copied manuscripts. Its beginning is lost. “* * * those things at which he [Mark] was present he placed thus. The third book of the Gospel, that according to Luke,” etc. It recognizes four Gospels, Acts, thirteen Epistles of Paul, two Epistles of John, that of Jude, Wisdom, Revelation, the Apocalypse of Peter (“though some amongst us will not have this read in the Church”), and the Shepherd of Hermas only to be read privately.²³

²³ For text (translated) see Ante Nicene Fathers, V, 603-4. The literature is extensive.

Another canon contemporary with this is the Peshito (Syriac) version of the New Testament, which gives the regular Gospels, Acts, fourteen of Paul, 1 John, 1 Peter, and James, omitting Jude, 2 Peter, 2 and 3 John, and Revelation.

About 324 the historian Eusebius sums up what light he has in his famous list (*Historia Ecclesiastica*, 3, 25):—Acknowledged books: the four Gospels, all of Paul, including Hebrews (see 3, 3), 1 John, 1 Peter, and, “if it seem proper,” Revelation. Disputed books: (a) Generally recognized: “The so-called” Epistle of James, 2 Peter, “and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name”; (b) rejected: Acts of Paul, the Shepherd, Epistle of Barnabas, and the so-called “Teachings of the Apostles [the *Didache*], and besides as I said, the Apocalypse [Revelation] of John, if it seem proper, which some, as I said, reject, but which others class with the [fully] accepted books. Among these [rejected books] some have placed also the Gospel according to the Hebrews, with which those of the Hebrews also who have accepted Christ are especially delighted.”²⁴ What he says about the Apocalypse of John is strained and exaggerated, as in external witness it is one of the best authenticated books of the New Testament.²⁵

What forces led to the canonization of the New Testament (which so far as united action was concerned assumed practically final form in a council in Carthage in 397, though that action did not at all debar independent views as to the value of the books, as

²⁴ See McGiffert's notes in his *Eusebius*, pp. 155-7, and his article in the Papers of the American Society of Church History, series 1, vol. 1, 251 ff. (1889).

²⁵ Read McGiffert's note, *lib. cit.*, 154.

witness Augustine,²⁶ nor was the matter absolutely closed for the West till the Council of Trent, 1545-63, and then only for the Roman Church)? Among external forces, chiefly the rise of heresy. Over against swarms of spurious gospels, epistles, acts, and revelations, over against the appeal of heretics to this book or that, it came to be absolutely necessary to have clear understanding as to what was divine and apostolic. The leaders of the church in the second and third centuries were all along exercising this discrimination, though with no common and definite decision. But the leaders alone did not make the canon; it was made for them. It was use and usage, common tradition, everything bearing along the main books of our New Testament, and that could not have been possible if the church had not been more or less conscious that she was in a stream that flowed from the apostles. Nor did even this make the Canon, for certain of even Paul's writings have perished. Within the apostolic stream was the divine life, and it was that life which, in authenticating itself, finally authenticated the books. "It is a living testimony to the administration of the Holy Spirit in the Church that among the numerous writings which once struggled for their place in the Canon there is not a single one which today would be considered worthy to be taken up into it" (B. Weiss, *Entstehungsgeschichte des Neuen Testaments*, (1904, p. 6). And of the important books which achieved their place in it there is not one in which the *testimonium Spiritus Sancti* does not witness to the soul whose ears are attuned to the voice of God.

²⁶ See Muzzey, *The Rise of the New Testament*, p. 106f.

MADISON, NEW JERSEY.

THE DIVINE PROVIDENCE ILLUSTRATED FROM THE LIFE OF MOSES

He sent Moses his servant.—Psalm 105:26

By REV. PROFESSOR D. S. CAIRNS, D.D., United Free Church College,
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WE call the Bible the Word of God because in it everything is looked at from the divine point of view. In all our modern national histories, for example, the nation is the hero of the story. We are shown its struggles to secure national unity against the forces which seek to keep its elements apart, and its struggles against the rivals without who seek to destroy its independence. The nation produces its own heroes, who lead it in these conflicts. Finally the coming glory of the nation is regarded as the end towards which the history is tending.

But in the Bible the real hero of the history, as in this Hundred and Fifth Psalm, is God—God who creates, nurtures, and trains the nation; God who calls and trains and inspires the prophets and the law givers and the statesmen; God who rules and overrules nations for the coming of His Kingdom in all humanity at last. So again, in all our modern biographies the subject is the hero. We are shown his ancestry, his circumstances, and his achievements. But all the Bible biographies show us God creating and training His Son, and when His hour strikes, giving Him the work that He has for Him to do in His country, and, through that country, for all the world. Thus, throughout the whole Book, God, men, and their doings are seen in

the greatest of all contexts, and "under the form of Eternity." Throughout the entire history you "hear the mighty waters rolling evermore."

Nowhere is this more plainly seen than in the life of "Moses, God's servant." I propose in this exposition to set before you the story of the making of a man, and throughout it to show the working of God's providence. When we have got this clearly before us, we shall, in closing, seek to apply the principles that we have won to our own lives, and so to bring them into the deepest and widest context of all.

The beginning of the story is the description of Israel in bondage in the land of Egypt. Before this enslaved people there lies the mightiest of all national histories, the story of a nation which in the end was of more significance for the human race than its two only competitors for that distinction, the peoples of Greece and of Rome. The problem that is set before us by that brief exordium is plain. Where among that despised people, busy all day with its tale of servile toil, shall be found the leadership which shall deliver it from its oppressors, shall give it the foundations of national life, and shall inspire it with spiritual faith and ideals worthy of its tremendous destiny?

Israel in Egypt was helpless in the grasp of the strongest military power of that ancient world in the days of its fullest vigor. It needed therefore a great military leader. It was yet a mere loosely knit cluster of immature tribes, quite unready for the full tasks of civilization. It needed also a great statesman and lawgiver, who understood the secrets of human society and the arts of persuading and leading men; and it needed supremely a man whose faith in God, whose spiritual life, was deep and strong. Now, how was

such a people to get such a man in the "iron furnace of Egypt"? History has shown us many a noble and pathetic figure growing up under servitude, but no instance surely of soldier, statesman, and prophet in one. If we are to judge by historical precedents and parallels alone, the thing was impossible. So we should judge, and yet we see how simply and naturally, in the mighty providence of God, the thing was done.

You know the beautiful old story—the cruel decree of the king, the child set out on the waters in its frail ark of bulrushes; and then Pharaoh's daughter goes out to the river's brim, and the history of the human race turns—on what? On the natural compassion of a woman's heart and the quick wit of a little girl? Surely the great world of circumstance that to us to-day seems as rigid as iron, is really as flexible as silk in the hands of God. For, note what happens. In a moment the slave child has access to all that the great court of Memphis could do for him in one of the days of its greatest splendor. Where could he have had such a training as a warrior as among the hosts of that warlike and ambitious people in the days of its aggressive power? Where could he have had such a training in the arts of statesmanship and law-making as in that land of an already ripe and complex civilization? Where better could he have learned the spirit of leadership than among the great of Pharaoh's court?

Later Hebrew legend has loved to dwell on those early days of Israel's greatest founder in his brilliant prime, but it is necessary for us here to go beyond the Egyptian experience, which was only the opening part of the schooling of Moses. The most important part of his history was yet to come. He was not yet nearly ready for his great work in his splendid youth

in the court of Pharaoh. Had he been sent forth to the deliverance of his people then he might, like many another hero of civilization, have founded a people. But it would only have been a people like to many another of the peoples of history, strong in the arts of peace and war, and his name would have been like that of Duke William or Robert the Bruce or, in our own day, Bismarck or Cavour. Such great men of action are often great gifts of God to the race. But in this case He had vaster purposes in His eternal mind. He did not wish another Assyria or Egypt. He had in His heart the ideal of a prophet nation, which should have this supreme vocation among all the nations, that is should reveal the nature and purpose of God to mankind. For this it needed a prophetic spirit as its founder, and never yet was prophet trained for his vocation in the court of a king. They that live delicately are in kings' courts. Never yet was prophet created save in solitude and in much travail of soul. In some way, therefore, the school and the court had to be changed for a new stage of training. It is noteworthy that the change when it came was brought about by a moral fault of Moses.

We read that, coming forward with youthful rashness as leader, before he was ready, to set his countrymen right and to avenge them by violence, he was repelled by them, and that in a moment the whole fabric of his ambitious dreams fell in ruins, and he who had been the favorite of Pharaoh became a hunted outlaw fleeing from the palace of the King to the sequestered valleys of Midian. Doubtless as he made his way by the desert pathway to safety he felt that the best of his life was over. Yet he was only at the beginning of by far the most valuable period of his training.

We must note, too, that the occasion of this greatest opportunity of all came to him through one of his gravest errors, a sin of presumption and violence. There is surely, too, something of comfort for us all. Is there any one who has not made mistakes and committed sins? Perhaps there may be some reader who feels that he has made an irremediable wreck of happiness by his own fault, and that life can never be the same again. No, it can never be quite the same again. In that sense it is true to speak of the irrevocable past. But perhaps it may be deeper and better than it would have been! If we repent, and if we put the broken past in humility and faith in the Almighty hands of God, He can retrieve it all. Did He not so retrieve the worst sin that humanity ever committed, and make of the cross the most glorious revelation of His redeeming love? What would the world be to-day without the cross of Christ? So was it with the error of Moses, God's servant. Egypt had taught him all that a heathen land could teach him, and now he needed the schooling of adversity, of solitude, and of love. The last and highest period of his training now began. In the school of disappointed ambition and rejection by his own people he learned a new humility. He lost rashness and undue trust in himself. Into the void there came instead a new faith in God, for which perhaps there had been no room before. He learned something of the healing and comforting sympathy of God, just as we surely have often done in an hour of failure and mortification.

Whom the heart of man shut out, the heart of God took in.

He needed not only the school of adversity, but the school of solitude. Man surely needs solitude as well as society. Is it not one of the gravest maladies

of our own day that we have so little time to be alone? Life is so full and so crowded in our modern times that we have no time to be alone, alone with God, no time to realize the great Eternal world. An American teacher of great distinction has written a striking book on, "the seeming unreality of the spiritual life." Is that surprising when we think simply of the time and energy we give to passing things, compared with the time and energy we give to the realization of God?

The sublimest answer that, in all my ministry, I ever received was from an unlettered old man, on the eve of his departure from the world. I asked him if he did not tire of lying there and waiting. "Oh, no," he said, "I just lie and think about God." If we did more of that thinking about God the "seeming unreality of the spiritual life" would disappear. God is as real to-day as He ever was. He cannot be more real, otherwise He were not God. The "unreality" is purely a matter of human pathology, and it is a disease from which by the help of the Divine Spirit any sane mind can be cured. But none the less, a congenial environment is of the utmost value. Every house ought ideally to possess such a sanctuary, and every community ought to have some shrine of the spirit always open, into which the worshiper may turn. And every day ought to have its fixed sanctuary of time as well as space, in which the spirit can be alone and undisturbed with God. Now, where in all the world could Moses have had a nobler school of solitude than in desert Midian?

The place which the desert occupies in the spiritual history of the Bible is very remarkable. We study English history, and behind all its long romance of action and of passion there is the thunder and the won-

der and the glory of the sea. The sea is laughing and shouting through all the long story of our island race.

Behind all the "stormy and gallant history" of Scotland again there is the solemn background of the mountains, the last and impregnable stronghold in the war of independence, the refuge and the strength and the hiding place of the heroic remnant in the war of religion. What would the story of our native land have been without the Grampians, the Lammermoors, the Cheviots, the green "moss hags," and the great dark moors? And yet what would even these be to us without the strange haze of tears through which the eyes of memory see them, as we remember the brave hearts that suffered and endured there for freedom and for "the Religion"?

What the sea and the mountains are to us, the desert was to Israel. It would almost seem that whenever God had a great new work for any man to do for Him He withdrew him for a while into the solemn sanctuary of the desert. Abraham must have known it well, Moses spent the prime of his youth there, David was a hunted outlaw in it for years, Elijah was at home in its solitude, its austere glory has left its mark upon Amos the herdsman of Tekoa, and the last and greatest of the prophets spent by far the greatest part of his short life in its awful solitudes. The greatest of its pupils was the greatest "born of women." And, finally, when the greatest of the apostles first saw the glory of the Lord above Damascus, and the magnitude of the Gospel rose upon him, by a kind of homing instinct he made for Arabia and spent there three years, it may be that very "Sinai in Arabia" where Moses received his commission. Take these names out of the Bible, and ask how much remains?

Judged by history the desert has indeed been a great servant of God. No one who has ever lived in its solitudes can fail to understand the secret of its power. Its spell is felt to-day by the simplest as certainly as by the great men of old. Some time ago I had the privilege of studying a large number of personal reports on the reaction of the war upon the religion of the men who took part in it. From these I learned that not a few of our soldiers who passed through the Desert of Sinai on their way to Palestine experienced and found religious change as the result of the impression which it made upon their minds. I reported this to a famous Old Testament scholar whom I knew to be interested in the subject, and he informed me that he knew of a number of cases in which life on the American prairie had like effects upon men. The vast empty spaces, the profound silence that broods over them, the untamed grandeur of their scenes, the translucent air, the flood of light, the absolute solitude, all together bring to many minds a singular sense of the presence and glory of God. By day the great sun journeys unhasting and unresting from his chambers in the East to his chambers in the West, and by night "Hesperus and all the host of heaven" shine like silver lamps on the bosom of the great darkness. Not a sound is heard save sometimes the harsh cry of the vulture, or the musical ripple of the sand, slipping from some strong incline. It is weird, it is haggard, it is lonely, it is awful; but ah, how pure the air, and the heaven without a stain! It was in such scenes in the school of frustration and solitude that Moses learned the practice of the presence of God. "Man was distant, but God was near."

Nor must we forget that during his life here he

married, and that here children grew up around him. New, deep, and pure springs of human affection were opened in his spirit. He took the great sacrament of human life, he ate its bread and drank its wine. Here in his dealings with his children doubtless the impetuous youth learned the amazing patience which in after days he showed to his wayward people in the wilderness. These fine humanities of home blended with the austere grandeur of the desert in the new thoughts of God which were through him to be given to his people and through them to the world. In the school of solitude and of family life in Midian the brilliant but undisciplined courtier grew to be "Moses, the man of God," one of the sweetest and grandest figures in the whole history of man.

So the man gradually became great enough under the guiding of God for the great work that he had to do, and then, when he was ready for it, the work was given. Into that we shall not follow him. Enough to say that there by the flaming bush on the lone hillside God laid the burden and the glory of His commission on the trembling spirit of a man after His own heart at last. Forth to his work went Moses, to the founding of that nation in which alone in after days it was possible for the Christ to be born. "God sent Moses his servant." It is a great achievement surely of the providence of God. And now what is its meaning for your life and mine?

If I have given a true account of the life of Moses as it is set before us in the Bible, and if the Bible contains the final divine revelation, then it follows inevitably that precisely as God dealt with His servant Moses, so is He dealing with you and with me. In the divine intention life is meant to be an education and a sacrament, and we

move in the heart of a divine conspiracy of love and wisdom which is ever seeking the highest good of humanity and is ever training men and women as instruments of that divine purpose.

That may seem to many too bold a thing to say. They cannot make it real to themselves at all. They honestly wish they could. They think it belongs to a primitive view of human life. No, they say, it is a mere fairy tale of faith. Happy and fortunate were the men who could once with all their soul believe it. They lived in the world's spring time, but we in its winter. "Time runs not back, nor brings the age of gold."

We live in a world of causes and effects. Our lives do not, in their details at least, seem ordered by an all-wise and loving purpose, but they are determined from day to day by every ordinary and dusty circumstance out of which we have to extort the means of living as we can. Life as we know it is a mere struggle for existence and survival of the fittest. Has not science made all this plain long ago?

I believe that here, in this apparent clash between the view of the world which is given us in religious faith and that other which is given us in the ordinary common sense, realistic view of things which has been elaborated by science, we get the real secret of much of the moral and religious failure of our own day, and of much of "the seeming unreality of the spiritual life", which is the real plague of so many.

What are we to say to it? Is a real, whole-hearted faith in the individual providence of God, the faith that every man's life is a plan of God, possible to the modern mind? To answer this thoroughly would be to take much more space than we have here. But because I believe it can be answered thoroughly, I would suggest

two lines of thought, which they who are troubled by this difficulty might follow to their advantage.

(1). The first point is this, that both ways of looking at life, the religious and the scientific view, may be true. They may be different aspects of life, different ways of handling the world. The question would then be, which was the deeper and more comprehensive?

We may look at a great factory, for instance, as a system of causes and effects. We may proceed from the finished article, and trace it backwards through the various stages of the processes by which it came to be what it is. But true as all this would be, have we accounted for the product completely when we have done this? Surely we have missed the most important thing of all, the purpose which has been gradually realized through these processes and stages. The more comprehensive view is this view of a gradually realized purpose, for this is the thing that has called the whole factory into being.

Again, the religious view of life is not only the more comprehensive, it is the deeper. Let us again illustrate this point. A wounded soldier is in the hospital in the hands of the surgeons. To them the man is a "case"; he is an instance of what happens when certain lesions are made in the tissues and certain complications follow. They ignore everything that does not bear upon the question of the nature and the healing of the wound. They are perfectly right in so doing. They could not do their scientific work otherwise. But outside there waits an anxious woman, the man's mother, and to her the man is incomparably more than a surgical case. He is her son! She knows that the aspect of him with which the surgeons are dealing is only too real also. He is her wounded son. She has brought him there that

they may heal him by just these methods. They can in fact deal with him in this regard better than she can. But how much fuller, deeper, richer is her knowledge of the man than theirs.

Even so, God looking down upon us in this strange world of circumstances, environment, heredity, and so forth, says of us: "My son!" "My daughter!" That is surely the deepest and the truest thing about us all.

(2). This leads us on to the second point. Granting that we do all live in a world of causes and effects, a world of circumstance of which we have to make the best use that we can, does this make it impossible for a human father to educate his child? Can he not work through the world of circumstance upon his child's nature, using the world of causes and effects for his purposes of wisdom and love? And is it reasonable to ascribe such power and liberty to men and deny them to Almighty God? Surely nature must be far more plastic to His will than it is to yours and to mine.

We conclude then that there is no real contradiction between the religious and the scientific interpretation of life, and indeed that the former is the deeper and more comprehensive of the two.

But the mere removal of an intellectual difficulty such as this could put no one in possession of assured faith in the providence of God, and in our day there are many who feel paralyzed in spirit and unable to take hold of this faith. The world is a great mystery to them. They see much in it that is plainly divine, but much, too, that is hard to reconcile with any Divine Providence. Who can deny the splendor of Nature, but who can deny her waste and apparent cruelty too?

Take, too, the great course of human history. Is it like what we should expect, were it really true that God

dealt with men universally as He dealt with His servant Moses? Granting that some lives are best so explained, are there not many in which we can trace no such wise and loving purpose of education? Is not the waste of nature repeated in the greater domain of human experience?

Thomas Hardy closes one of his most tragic writings with the terrible sentence: "When the President of the Immortals had done having his sport with Tess"! Were we to take this literally, it would mean that the writer believed in a Devil's providence. It is no doubt a rhetorical exaggeration meant to emphasize the dreary conviction that the Power over all things is totally indifferent to the happiness and the misery of its creatures.

There is no doubt much in the life of the individual which at first sight seems perplexing to the believer in the providence of God. If we take long and broad views of human history there is less difficulty. The giant stream of human life is certainly becoming deeper and broader as it flows. The history of the human race, whatever view we hold of the primeval state of man and in spite of great curves and whirling eddies and stagnant waters, does on the whole show the working out of a mighty purpose of good, and warrants the faith that He who has brought men up from the stone age will bring men up from the present age of blood and steel and gold. But it is not so easy to trace the working of that Providence in the individual life of men. This, indeed, is the great problem of faith through the whole Old Testament. Indeed, rightly understood, the whole theme of the deepest thought of that wonderful literature is one prolonged grapple with this problem, and contains the outlines of its solution in its teachings about immortality and about the suffering and death of

the Messiah and the coming victory of the Kingdom of God.

We may frankly admit that the problem is real, that the world as we know it is full of mytery, and that it is always a great thing to believe in the providence of God. But we need neither flinch from the problem nor weaken in our faith. We believe that we possess the clue to the labyrinth. Let us illustrate the thought. A traveler in a strange land sees in some great city a building towering above the rest, that seems to belong to another world of culture from the world around it. He can understand the factories and the arsenals, the docks and the prisons and the courts of justice. These are in the main, in all their details, rationally explicable, even to an external view, by the purposes for which they have been built. But the cathedral, if he has never seen one before, may well perplex him. Its pointed towers, its strange shape, its obscure windows, seem to have little to do with the rational utilities of daily life. But let him enter by the door and pass up the lofty nave, and mark around him from within those transfigured windows blazing with noble figures of prophets and warriors and saints, and learn all the wealth of meaning in that great cross of stone, as it is now revealed to memory, hope, love, and faith, and he will understand that the whole is a great sacrament of the Eternal, uttering itself through the things of nature and of time, a place in which his heart and imagination are set free to wonder and to worship God.

So is it with the great world of nature and human life. The only way to understand it as divine is to enter it by the "Door," and to see it from within. In truth the world is so made that no one can fully under-

stand it from the outside. We can get noble aspects of it from science and from history, but not the real meaning, the things for which it exists, the supreme purpose.

We must let God into our soul if we wish to see Him in the world without. That world becomes clear only when we face the realities disclosed by conscience, when we venture everything upon God, above all when we discern the knowledge of His glory in the face of Jesus Christ. Then the law holds good that in proportion as we receive God into the heart do we discover Him in the world without. It is the plain and simple truth that, as we become disciples of Jesus, as we think our way into His thoughts, as we realize the meaning of His death and resurrection, the whole mystery of life lightens up and more and more tends to disappear, the whole vast process of nature and history becomes imbued with new meaning and beauty, and human life, with its laughter and tears, its toil and battle, its love and death, becomes a great sacrament of the Eternal.

The disciple of Christ becomes daily more certain of the providence of God.

I have but touched on some of the depths of this great theme, but must pass on now in closing to trace what ought to be the consequences, for our daily life, of this faith. If we are each of us really in the hands of Almighty Love and Wisdom in a world that is plastic to these hands, and that is fulfilling gradually the purposes of His heart, then, surely, our lives should lose the burden of care and of fear. It becomes the highest reason to commit all our personal interests to Him who is able and willing to care for them incomparably better than we can do. The practice of this faith must inevita-

bly set us free to concentrate our lives on the end for which we were created and redeemed, the service of God and of man in His Kingdom.

We have here, surely, the great truth on which our Lord built His whole life, the master secret of His tranquillity and His greatness of soul. It is because faith in this living Providence has grown weak to-day among men that His example here seems to many, insensible of His summons to freedom from anxious care and the victory over fear, unreasonable. We attempt to follow Him on a weaker view of that Providence than He held. We do not believe that "the very hairs of our head are all numbered." We carry our own burdens, and so are unable to lose ourselves in the Kingdom.

The whole Christian morality must be altered, the whole Christian ideal of character must be lowered, if we tamper with this simple foundation faith in the Fatherly care of God. In the end of the day everything in the Christian religion, indeed, everything in every religion, depends on its idea of God. But if that thought be Christian thought, if we learn from Christ to open our eyes and our hearts to the nature and to the providence of the Father, and if we daily inhabit that providence, life will be glowingly set free to labor at its true ends. The spirit learns to look at all that happens to it as parts of a system of Providence, which are appointed for its education by Almighty love and wisdom. It learns to walk by faith, and it looks for guidance from hour to hour.

Lives that learn this lesson know that there comes into them, as time goes on and Christ takes fuller possession of them, a new depth and width and liberty.

“In the great hand of God they stand.” Life is not only a striving, “a battle and a march,” it is a destiny.

I go my way not knowing,
 I would not if I might,
 I had rather walk with God in the dark
 Than go alone in the light.
 I had rather walk with Him by faith
 Than choose my steps by night.

It is not an easy thing for any of us to learn. But then, “God never meant it to be any easy thing for man to believe.” But they who are seeking to learn it would not give up their half-learned lesson for all the world. It is the noblest and most satisfying life. It is the way of freedom, of strength, and of peace. It brings a new dignity and wonder into the humblest and most uneventful life.

When this faith possesses the soul it is as when the tide comes thrilling through some land-locked strait or shrunken river, deepening and cleansing its turbid waters, silencing its clamor, bringing with it the majesty of the ocean, and uniting it to the life of all the world.

Only they who live in this faith are in touch with reality, for in the end of the day surely it will seem to be true, that “Every man’s life is a plan of God.”

THOUGHTS ON THE VIRGIN BIRTH

By G. G. WARREN, Hunan Union Theological School, Changsha, China

THE belief that the mother of our Lord was a virgin is one which is not held in isolation from the belief that His Father is God. No one who rejects the doctrine of the Incarnation retains the statements of the creeds that Jesus Christ "was born of the virgin Mary." There are, however, those who think it is possible to retain the Incarnation after they have abandoned the Virgin Birth. It is this limited class which I have specially in mind in indicating certain lines of thought which seem to me to have been here overstressed by advocates, there understressed by opponents of the doctrine.

In the first place, it is worth noting that a hesitation to accept the Virgin Birth by a man who receives the Incarnation cannot be due to a refusal to give credence to a miracle or to any assumption that the one and only cause of development is evolution. The Incarnation is a miracle, however "miracle" is defined. No ultra-evolutionist will ever consent to the theory that one particular man alone amongst all the sons of men was "evolved" to be truly God as well as really man.

It is evident that those who are prepared to doubt the Virgin Birth will not accept either it or any other doctrine merely on the ground that the Scripture says so and so. No one doubts that both the Gospels of Matthew and Luke assert that Mary was a virgin.

Arguments designed to rank Mark, Paul, and John on the side of believers in the Virgin Birth have some weight to those who on other grounds accept it. I ac-

knowledge to attributing some weight to things I have read on this line. But it is very doubtful whether any one who has stumbled at the doctrine on other grounds has been moved in the slightest by reasonings under this head. On the other hand, the value assigned to the silence of these three writers shows a similar disparity between the adherents and the opponents of the doctrine. If amongst the discoveries of the future some document were to turn up which went to show that Mark was ignorant of the assertion that Joseph was not the father of Jesus, I should not find much difficulty in accepting the historicity of such a document. But if it said that John knew nothing of such a thing, I should find myself skeptical in the extreme.

May I make a very personal allusion to the perils of arguing from silence. I am in the thirty-fifth year of my ministry, the whole of which with the exception of three furloughs has been spent in China. A few Sundays ago I preached for the first time on the Virgin Birth; by a curious coincidence that very afternoon at the English service I listened for the first time in my life to a sermon on the subject. As far as I know I might include the preachers whom I have heard from boyhood onwards with myself in saying that not one has had any doubt on the subject, not one has intentionally avoided preaching on the subject. I have preached more frequently to non-Christian audiences in China than to Christian (our chapels are open five days in the week for non-Christians, and on journeys it frequently happens that one preaches three or more times a day in the towns one passes through). I have intentionally avoided the slightest reference to the doctrine of the Virgin Birth in all my addresses to non-Christians. One early experience of the unclean reasonings of an unclean hearer who

retorted on a Chinese preacher's allusions to the doctrine made an unfaded impression upon me. General church history confirms the individual experience that unbelievers are more likely to blaspheme than to be converted by allusions to the virginity of the mother of the Lord. Personally I find no difficulty in attributing Paul's silence to such unconscious influences as moved myself and the preachers to whom I listened for many years. John, so it seems to me, would have been more likely to have spoken out if he had differed from Matthew and Luke, and I attribute his silence to complete acquiescence in their statements—but this is a mere personal sentiment, not an argument to convince those who differ—and in arguing with those who differ it is always worth remembering that strong arguments are weakened and not strengthened when they are joined with weak arguments.

The silence of Scripture upon the doctrinal significance of the Virgin Birth is too generally overlooked by writers on the orthodox side, and it is rarely that one finds arguments designed to fill up the gaps of such silence acknowledged to be such. In the sermon to which I listened a little while back, I could not but be struck with the strength of the assertions of one doctrine after another which we were told would be untenable if the Virgin Birth were given up and with the absence of any foundation on which to base these assertions. There is no clear statement of the Scripture that the various doctrines hang or fall together; "*ex cathedra*" is the very phrase which has achieved its sinister meaning from unsupported assertions. The cautious language of Dr. Plummer, in his commentary on Matthew (p. 6ff), is worthy of imitation. His opening sentences are: "It would be rash to say that without the Virgin-birth, the

Incarnation and Redemption would be impossible. It is enough for us that with it both are more intelligible."

The sphere of *a priori* reasoning is much more limited than the users of it generally acknowledge. Even in earthly things it has always been easier to make up *a priori* arguments after the conclusions are known than before. No one in the ancient or middle ages ever reasoned out what might be the results of a discovery of such a continent as America. The economic consequences of the inventions of steam and electricity were undreamt of before the inventions. He would be a bold man who would assert that the next fifty or a hundred years are not likely to witness such inventions as the past; but he would be a bolder who would attempt by purely *a priori* reasoning to show us what lines the inventions are likely to take and what will be their economical and political results. If we cannot trace by the powers of our thought the path of earthly and material things, how much less are we able to trace the path of the Heavenly and spiritual? "Who hath known the mind of the Lord? or who hath been his counsellor?" Farthest from all possibility of man's counsel is the greatest of all God's mysteries. Incarnation is above all other things a thing "which eye saw not, and ear heard not, and which entered not into the heart of man." It is difficult to decide which were the more presumptuous, whether to say that God could only become man by being born of a virgin, or to say that God could become man in other ways than that of virgin birth. It suffices for all who reverently accept the statements of the Scripture to say that the Word did become flesh when the Virgin conceived by the power of the Holy Ghost.

The same sort of limitations which hedge us in in regard to Incarnation limit us also in reasoning on the

hereditary transmission of what theology (not Scripture, by the way) has termed "original sin." We know as a sad truth that every man born of two parents has exhibited a tendency to sin. That gives us no ground whatever for saying that any one born of one human parent only would be free from such a tendency. We are justified in saying that virgin birth and sinlessness are only asserted of one man. Concerning all other men, we say with equal clearness that they had human fathers as well as human mothers and that they themselves were sinful. It is alike beyond any grounds of *a priori* reasoning which we possess to say that there is no connection between the two statements, or that we cannot assert the one unless we believe the other.

Anyone who wishes to retain a belief in the Incarnation owes it to himself to be quite sure before he gives up a belief in the Virgin Birth that he is not unwittingly giving up much more. It is a common experience of daily life that means taken to remove one difficulty have resulted in bringing into being others which were quite unforeseen. Medicine is not the only science in which men have been driven to the conclusion that some remedies are worse than the disease. Again and again in the history of legislation, new laws have had to be modified or even abandoned because they have been found to produce worse evils than those which they were introduced to remove. Supposing we contemplate abandoning the doctrine of the Virgin Birth; there is only one alternative for any one who would read these pages—Jesus must be considered to be the son of Joseph and Mary. Then we must at once confront ourselves with this problem: In what way could the son of Joseph and Mary be the Son of God, with a meaning to that phrase which would not apply to any other son of two parents? In

all other cases the result of birth is the commencement of a new personality. In every language which is spoken the answer to the question which is asked in every language, "How old are you?" is, "I am——years old," and it always means, Before such and such a year there was not this particular "I". One only said of a man who was born a score of centuries before Him: "Before Abraham was, I am." Like words cannot be placed on the lips of any other human speaker, ancient or modern. This uniqueness is utterly inseparable, utterly unintelligible, apart from a doctrine of Incarnation, which of course means the only begotten Son of God becoming the Son of man.

That doctrine is reduced to nonsense if the personality of that Son of man does not differ from the personality of all other sons of men. If Jesus were the son of a double human parentage, we have a right to ask very closely at what particular point and in what particular manner this infinite difference between Himself and all others took place. The Gospels give us ground for asserting that there was an essential difference from the beginning. That is the only account we have of a very necessary matter. The fact that the miracle is unique is so far in its favor as some explanation of a result which is unique. If virgin birth were shared by any other man, its value as the point of commencement of Incarnation would be gone, and we should have to search out some other miracle which was unique and unshared. Unique causes are necessary for unique results. The difference between an incarnation connected with a virgin birth and an incarnation connected with double human parentage is simply the difference between a miracle for which a cause is alleged and a miracle which is causeless. A reasonable man may be satisfied with the

former; the latter belongs to the realm of credulity, not of faith.

In not a few books on the Virgin Birth, I have noticed some stress laid on the lack of restraint and even of delicacy shown in Grecian and Roman legends of births through a human mother only. Few Western readers will be acquainted with one such legend enshrined in the Chinese classics that can remain unabashed even in the companionship of the exquisite delicacy of the narratives of Luke and Matthew. Some eighteen odes of the three hundred Chinese Classical Odes are attributed to the authorship of the Duke of Chou, who was the son, the brother, and the uncle-guardian respectively of the three first monarchs of the Chou dynasty, the greatest of all Chinese dynasties, which commenced in the days of the Judges and lasted on a century beyond the days of Alexander the Great, and which saw the life history of China's three greatest thinkers, Laotzu, Confucius, and Mencius. This Duke of Chou was the idealized sage of Confucius, who, indeed, said that he first realised the oncoming of age when he ceased to dream of the Duke. In one of these eighteen odes the Duke sets out the story of his earliest known ancestor, Hou Chi, from whom the Chou family took its rise. The three first stanzas will be of interest to many who may find it impossible to turn to the pages of Dr. Legge's Chinese Classics (Vol. IV, p. 465ff.):

The first birth of our people
Was from the lady Chiang Yuan.
How did she give birth to the people?
She presented an offering with a pure mind,
she sacrificed
In order that she might be childless no
longer.
She trod in the footprints of God and immedi-
ately conceived.

In a spacious place of rest
She became pregnant; she dwelt retired
She gave birth to, she nourished
Him who was Hou Chi.

When she had fulfilled her months
Her first-born son came forth like a lamb.
There was no bursting, no rending,
No injury, no pain—
A sign of his spiritual powers.
Was not this comfort from God?
Did He not accept the pure offering, the
sacrifice?
So that with ease she gave birth to a son.

He was placed in a narrow lane
But the sheep and the oxen protected him
and 'son'-ed him [*i. e.*, made a son of
him].
He was placed in the forests of the plain,
But the foresters fell in with him.
He was placed on the cold ice,
But there came a bird and laid him on one
wing and screened him with the other.
Hou Chi began to cry
Long and loud
His voice was heard the whole way.

The five succeeding stanzas tell how as a lad he took to planting beans and rice and what fine crops he raised; how as a man he improved methods of agriculture; how he taught the people to raise "the black millet and the double-kernelled; the red millet and the white," which sent them home at harvest time loaded on shoulders and back with the wherewithal for the sacrifices he taught them to offer; how they offered those sacrifices and how God was well pleased with the sacrifice.

I have no space to enlarge on either the beauties or the weaknesses of this ode. All the use I wish to make of it is to show the incredibility of its story of virgin birth because of the outcome of the birth. We know

nothing whatever about Hou Chi. He wrote no line, spake no word, did no deed that has been handed on. At times he has been worshiped as the god of agriculture, but inasmuch as his birth must have taken place within the second millennium B. C., no one imagines that agriculture began with him; nor indeed is there any single process of agriculture which is popularly ascribed to Hou Chi. The contrast between this environment and that of Jesus Christ is just the reason why the story of virgin birth is incredible for the one, acceptable for the other. When the person born is an ordinary man, reason declines to accept a parentage that is completely out of the ordinary; when the sonship is unique, reason offers to investigate any assertion that the parentage also is unique.

There is no need to repeat in a brief article the many excellent things that are to be read in numbers of books and articles which are easily procurable, though special attention may be drawn to the way in which Dr. Orr shows how the two narratives in the Gospels, spite of their manifest independence, support each other in some twelve matters of fact and contradict each other in nothing. The value of this reasoning can only be appreciated if it be compared with any attempt to note coincidences of matters of fact in two incidents of any other separated biographies of the same individual dealing with such differing scenes as those of the shepherds and the Magi. A recent number of *THE BIBLICAL REVIEW* gave a capital condensation of Professor Ramsay's work, *Was Christ Born in Bethlehem?* the writer of which I am sure would agree with me in hoping the article will lead readers to get the full work and its sequel and not to rest content with the necessary incompleteness of the summary. But I should like to emphasize one particu-

lar point in regard to this special instance of Luke's accuracy which even Professor Ramsay hardly brings out with the distinctness it is worth.

Before the discovery of the census papers, in 1893, there was no evidence known, or rather, recognised, which supported Luke's assertion of a series of censuses. Moreover, there was independent testimony that (a) Quirinius was governor of Syria in A. D. 6, and (b) that at this period of governorship a census was held in Palestine. It was by no means uncommon for Christian authors to accept the dicta of non-Christian historians that Luke had made a mistake and had muddled an event which he alleged happened before Herod's death, in B.C. 4, with a census which had been taken at least ten years later. Any one who has Farrar's *Life of Christ* may turn up the purple patch of rhetoric in which he pours out the vials of his fluency on the heads of the narrow-minded sticklers for verbal accuracy who maintained the accuracy of Luke against the decision of Mommsen and every other historian worthy of the name who were certain that Luke could not be right. Now, no one would deny to Mommsen the name of a good and careful historian on the simple ground that discoveries of which he knew nothing showed that he took a mistaken view of Luke on this particular point. And saying this carries with it to all intents and purposes, that Luke would not forfeit a title to regard as an accurate tracer of things from the first, if he too could be shown to have tripped in some unimportant matter. But mistakes differ; they are not all alike. If in the synchronisms of Luke 3:1, 2, there were reasons to think that any one of the five rulers said to have been in office in "the fifteenth year of the reign of Tiberius Caesar" happened not to have assumed office until the following year, or to

have laid it down the previous year, personally, I should not be in the least troubled by such a disclosure. As far as I know, there is nothing in the baptism of John which depends on the statement that at that time Lysanias was tetrarch of Abilene (of course I am not in the slightest insinuating that he was not; I am simply instancing a case where a mistake in a matter of fact would have no perceptible effect on the narrative connected with the assertion). But if Luke had blundered in such an egregious manner, as but a few decades ago it was frequently supposed he had, in his account of the Nativity, I hardly see how any one could have been blamed for not excepting his version of such an extraordinary thing as a virgin birth when he complicated it by connecting it with alleged events which could not have occurred.

One may perhaps best illustrate the difficulties by a parallel. The change which came over Judaea between B. C. 4 and A. D. 6 will compare with that which came over England in A. D. 1066. Now supposing some Catholic historian were telling us about a miracle which he asserted to have happened in the days of Harold the Saxon, but in his narrative managed to entangle himself with insurrections which took place against William the Norman's harshness. Whatever rank we might have allowed to such a Catholic historian, I think it is certain that all Protestants would have made short work with the alleged miracle. Luke's statement about the enrolment is intimately connected with Mary's going to Bethlehem. If there had been no such enrolment for some ten years after the alleged birth, it would seem more reasonable to believe with skeptical writers that Jesus was born in Nazareth than in Bethlehem, and at once the whole story of virgin birth becomes a mere piece of make-up to secure a fulfillment of prophecy. I fail to

see how Luke's assertion that Mary was a virgin would have been worth the parchment—or papyrus even—on which it was first written if it could be shown that he had blundered so crudely as it used to be said he had in the matter of the censuses.

Is it too much to say that there is a special fitness in the discovery of the evidence confirming Luke in these later days? A change has undoubtedly come over a very large proportion of Christians in these days. Whether we like it or dislike it, it is incontestably true that the number of ministers and thoughtful church members to-day who are not satisfied with the mere assertion of some Biblical writer about this or that, is much larger than it has ever been before. Half a century ago, Mommsen's denunciations of Luke's accuracy affected a very small circle inside the Christian church, compared with the numbers it would affect to-day. It was mere bluff to say that Luke's accuracy in this particular matter was of small consequence. I do not for a moment imagine that Farrar himself entertained any doubt on the virginity of the mother of our Lord; but he went near to "scrapping" a much needed support of the doctrine when he admitted inaccuracy in Luke's statements about the census and its consequences. Nothing that I have said in the previous part of this paper about the reasonableness of an extraordinary parentage for an extraordinary Son would suffice to show that the mother of Jesus was a virgin if Luke's narrative could be shown to be untrustworthy in matters of every day fact. I venture to doubt whether any one in these days would accept the Matthew-narrative if he found cause to dismiss the Luke-narrative. What may be called the Joseph-narrative of Matthew is secondary to the Mary-narrative of Luke. Matthew's narrative is most helpful in

supporting Luke's; but, with the accumulation of prophetic allusions which it shows, it would be assuredly discounted if it stood alone.

I agree with the preacher to whom I have once and again referred in his view that the basal doctrines of our faith are linked inseparably with a belief in the Virgin Birth. But I very much fear that the bare enunciation of such a connection is more likely to push the skeptic of the birth on to skepticism of the Incarnation and Atonement than to win him back to the fullness of the truth as it is concerning Jesus. I venture to ask those who engage in a discussion of this fundamental doctrine to endeavor to put themselves in the place of those with whom they carry on the discussion rather than the reverse. No one would think he had bettered things if he drove a man who doubted the Virgin Birth, but accepted the Incarnation, to doubt both; but there can be no doubt that that is one way of escape from sundry attempts to make a dilemma. The history of the controversies of the third and following centuries shows how right the main body of the Catholic Church was in most of its pronouncements, but how grievously wrong it was in its attitude to those who differed.

THE SPIRITUAL SIDE OF THE TITHE

By REV. A. M. FRASER, D.D., Pastor First Presbyterian Church,
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I HAVE before me a letter from a gentleman of the highest Christian character, who fills a most honored place in the judiciary of our land. He is frequently invited to make religious addresses and spends more than half of his Sabbaths in that kind of work. His religion is of the old fashioned fervent and orthodox type. The following passage occurs in his letter:

"Something is wrong [with the church]. What is it? I believe it is the money. Some of the methods used are in my judgment cruel towards our fellowman and blasphemous toward God. I have in my possession a piece of propaganda that comes very near offering reserved seats in the Kingdom of God to the highest bidder for cash. I do not see how we can expect a blessing. We are not getting it. Peter said to Simon Magus, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' May it not be more tolerable for Simon Magus than for those who are now teaching the doctrine of Simon Magus? I tremble when I think of what is ahead of us."

Such sentiments and language from such a source show the need for defining and pressing the proper relationship of the religious use of money to the promotion of piety.

It is antecedently probable that there should exist some intimate and proper and altogether gracious rela-

tion between the right use of money in religion and the best results in our spiritual life. Money lies very close to all the processes of our natural life. It is a medium of exchange. No one can produce for himself all that he needs to live on. There must be division of labor. We must more or less specialize in our vocations. What I produce of one or more things beyond what I need for my own use, I must exchange for the surplus of some other man. Each one needs some of the output of some one else. Money is ever the convenient medium for this interchange. Money is the representative of wealth. Idleness is not a virtue, but a vice. He who is not slothful in business but is fervent in spirit, is truly "serving the Lord." And "the hand of the diligent maketh rich." The God-given result of hard work is increase or accumulation. Money represents that accumulation. It is a power. It may not be "the greatest power known to man," but it is a power, immense, incalculable, which we can no more measure than we can measure the tides of the sea. And it is a legitimate power.

Why should not all this power be made a spiritual force, not merely providing the physical means of transporting and maintaining the missionary and his message, but also becoming a means of grace to him who provides the money for such uses? Can it be that there is in human life so necessary and powerful an agent as money is and one so identified with everything we daily handle, and yet it can have no adaption to the highest uses of human existence? Neutral in moral character, a power for evil when abused, at times a curse to the holder of it, may not money be an even greater power for good? Is it not in accordance with familiar divine methods to rescue the instruments of evil and convert them to

the uses of grace? It is the "love of money," and not money itself, that the apostle calls "a root of all evil." And he does not call it *the* root of all evil, as if it were the only source from which all sin and sorrow come, an accursed thing that blights all it touches. But he calls it "a root of all evil," one of a number of things out of which all manner of evil things may spring.

In some cases wealth is declared to be God's way of expressing His special favor to His servants. Of course then there must be some way of making money subservient to the richest uses of religion, one of many resources of sanctification. Otherwise it is a deadly exception among the things we are compelled to use, and one which should be placarded with the most startling warning signals. If money can be made a spiritual blessing, we need and desire some very explicit rules to guide us. To imagine that the whole subject of our religious offerings is left to the loving and grateful promptings of our redeemed souls is a broad and optimistic theory, but it lacks the warrant of explicit Scripture, and it lacks the support of experience. The Prophet says: "The heart is deceitful above all things and desperately wicked, who can know it?" If God has designated a particular scale upon which we should make our offerings, He has done that which we sorely needed to have done. He has thereby instructed us where we are apt to be helplessly ignorant, and He has stimulated us where our devotion is most apt to be sluggish.

Tithing does not work automatically in producing spiritual blessing. There are no mechanical processes of sanctification. The Shorter Catechism declares that the outward and ordinary means of grace are "the word, sacraments and prayer." Not one of these means of grace will work without some co-operation on the part

of the man himself. One ever present danger with the Christian is, to regard these means of grace as having a power in themselves to sanctify the worshiper. The Bible continually warns us against this danger. It is not the "much speaking" in prayer that brings the blessing, but personal communion with "the Father which is in secret." The Apostle tells us "the word preached did not profit them, not being mixed with faith in them that heard it." If the Lord's Supper is not partaken of in a worthy manner, it not only does not do any good, it is positively injurious, because it incurs the "condemnation" of the Master.

So Christ tells us that we may tithe, never so scrupulously, even down to giving a tenth of mint, anis, and cummin, and yet be left untouched by weightier matters of a spiritual kind. However good a seed may be, it will not grow unless the soil is adapted to it. Just so no religious rite or agency will work of itself if the heart is not right. We must take account of this fact if we are to understand the spiritual side of the tithe. We are so prone to imagine that if we give so much money to religion, especially if we give exactly the proportion mentioned in the Bible, that is all that is necessary. We treat our offering as a substitute for heart service and as a self-acting means of grace. This danger, however, is not peculiar to our worship of God with our money. Any religious service we may render is exposed to the same temptation. It may prove to us an occasion of spiritual pride and self-righteousness. It should not surprise us then if our offerings of money, be it a tithe or some other proportion, should tempt us to self-complacency and to misjudging of others. It is true, as claimed, that he who would try to meet all his religious obligations by the payment of money, or who would

depend on that money for all his spiritual grace, does not differ radically from Simon Magus, who offered to give Peter money if he would confer on him the power to control the workings of the Holy Ghost.

Now there are some people whose vision does not get beyond this danger, and they do not see the safety and blessedness of the right sort of tithing which lie on the other side of the danger. They put a microscope over the danger, close one eye, affix the other eye to the instrument, and become oblivious of all the rest of the subject. To them tithing is synonymous with a financial religion, with bargaining with the Most High, and so on. Let us rather take into view the whole scope of the subject, survey and chart the danger, take all proper precaution to avoid it, and then go confidently on to possess the blessing.

With all possible veneration for the Shorter Catechism, may I not raise the question whether that Catechism has really given us a complete list of the means of grace in the formula, "The word, sacraments and prayer." Should we not add *obedience* as a fourth: The word, sacraments, obedience, and prayer? Christ clearly taught that obedience is a means of grace, when He said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Willingly doing the will of God results in enlarged, correct, and spiritual knowledge and in a quickened and more active and constant devotion. If, then, tithing may be classed as obedience to God and that obedience is rendered in the right spirit, that is decisive of the question as to whether it has a spiritual side or not.

That tithing is agreeable to the will of God is witnessed by two facts: First, God did once set the seal

of His approval upon the tithe when He incorporated it in the Mosaic law. Second, nowhere in the Bible is He represented as approving of any offering for religious uses if it amounted to less than a tenth. The implications completely cover the ground. Inference could hardly be more conclusive. The tithe is the minimum approved of God. Then tithing, done in the right spirit, should inure to our growth in grace. Nay, the argument is *a fortiori*: If obedience to laws which require honesty and sobriety and chastity and diligence and courtesy and all that class of virtues, entails a spiritual blessing, how much more may we expect such blessing from obedience to a law which requires the habitual and frequent bringing to God Himself of such things and in such measures as will keep us reminded that all we have comes direct from the hand of a gracious Providence. So, then, we conclude that the tithe must bring a spiritual blessing because it is a conscious effort on the part of the tither to do what he believes is pleasing to God.

We may approach the subject from another point of view. There is an obvious logical connection between "proportionate offerings" and spiritual blessing. If I have no fixed principles to regulate my worship of the Lord with my substance, if I am without any system or method in the premises, then my offerings are impulsive. Impulsive offerings are apt to be spasmodic and capricious. They are caused by freshly excited emotions, which usually subside as quickly as they arise. In some cases the impressions may be so strong as to set up a fixed habit in the life of contributing periodically to some one particular cause. But even in that case no breadth of view is acquired, no sense of a universal need of humanity, no sense of the all-comprehend-

ing ownership and sovereignty of God, but merely a sentiment operating within a narrow sphere, related to a single cause or group of causes.

But suppose I adopt a sliding scale of offerings, moving up and down with the rise and fall of my success in business, a fixed ratio between my income and my offerings. If I do that, then the amount I offer is in itself a reminder of the amount God has entrusted to me. If the amount is large it excites thanksgiving and adoration. If the amount is small it suggests self-examination, lest there may be something wrong in my life to which the Lord would direct my attention and from which He would have me delivered. Can it be that a practice which lies so close to thanksgiving on the one side and self-examination on the other could prove otherwise than a powerful incentive to holy living?

Suppose further, that I not only adopt a ratio of offerings to income, but that I make that ratio one that appeals to me as Scriptural—not a ratio selected by myself in my fallible judgment and in my imperfect devotion, but one which I recognize as of divine appointment, the minimum of which God has expressed approval—how much more powerful the reaction becomes!

But, however convincing such kinds of reasoning may be and however useful in clarifying and strengthening our faith, that which puts the conviction upon an immovable foundation is the express declaration of Scripture. The Bible teaches that tithing in a right spirit is a means of grace. When Paul was a prisoner in Rome his friends at Philippi sent presents to him for the relief of his discomforts and privations. He acknowledged their kindness with profuse thanks and expressions of delight and then added that the thing which rejoiced him most of all was the spiritual blessing

they themselves were going to get out of it. "Not because I desire a gift," said he, "but I desire fruit that may abound to your account" (Phil. 4:17). He was not discussing tithes but an act of Christian charity. Nevertheless the principle is the same. The unselfish use of our substance in a worthy cause that is near to the Master, done for the Master's sake, will bring the blessing of the Master's approval and benediction.

If it be so with our offering for Christian charity, much more is it so with offerings direct to God Himself, such as the tithe is. In Deuteronomy, Moses says: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth * * * *that thou mayest learn to fear the Lord thy God always.* * * * *that the Lord thy God may bless thee in all the work of thy hand which thou doest*" (Deut. 14:22, 23, 29). Growth in grace and knowledge and in favor with Jehovah is here explicitly declared to be the effect of tithing. God said to Israel through Malachi: "Bring ye all the tithes into the store house, * * * and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

What sort of "blessing" is it that God is here promising to the tither; is it material or spiritual blessing? Some of those who are opposed to the tithe as a modern institution are shocked at the suggestion that God could offer a reward of material prosperity to those who tithe. They claim that that would be appealing to a mercenary motive. But unquestionably material blessing is promised there, without, however, excluding the spiritual blessing. Is it possible to conceive of a material prosperity that is a real blessing, if the favor

and grace of God do not go with it? If it be not sanctified to our spiritual welfare it is no blessing at all. The blessing of God is one that maketh rich and addeth no sorrow therewith. If the good things of this life have no entail of permanent happiness they are of no advantage. Dives with all his riches was not blessed of God. When a man is really blessed of God his material and spiritual possessions are so interwoven with each other that we cannot separate them and say, This is matter, and this is spirit. And so, a large part of the tithers' blessing was spiritual riches—an inundation, the windows of Heaven open and no room to receive the flood. One more passage. God told Israel that, at the time of the presentation of the tithes, He would "avouch" them to be His peculiar people, to keep His commandments, adding, "*That thou mayest be an holy people unto the Lord thy God*" (Deut. 26:18, 19). I conclude, therefore, that wherever the tithe law is in force and is properly observed God has attached to it a promise of sanctifying grace.

But what is the actual result of tithing, as it may be seen and judged of in the practical experience of those who pay tithes? Has the practice of tithing been found really to inure to piety and growth in grace? As has been repeatedly implied in the foregoing, all depends on the motive of the tither and the spirit in which the tithing is done. If a man pays tithes from a mercenary motive and because he thinks it will increase his income; if he does it in a self-righteous spirit that he may have glory of men; if he does it in a legalistic spirit, "grudgingly and of necessity," because he thinks he must and because he is afraid of the blight that follows disobedience; if he does it out of curiosity as a novice would play with chemicals; if he does it in a superstitious spirit

as one would pry into the occult; if he does it carelessly or perfunctorily as one who would do it quickly and be done with it, he cannot expect much if any wholesome effect in his spiritual life and character.

But if the tithes are paid in a spirit of worship; if there be a thankful acknowledgment of God's gracious agency in providing the income he is tithing; if there be any adoring sense of God's sovereign ownership of the one-tenth and the nine-tenths and the worshiper and all he calls his own; if he have any degree of zeal for the glory of God and the extension of Christ's Kingdom and the saving of souls to which these tithes are devoted; if they be presented with meekness and penitence, with gratitude and renewal of consecration; if these things enter into the tithing, even in some small and germinal measure, and in proportion as they do enter in, the tither is accepted of God, and communes with God, and God pours into his life some expression of His loving favor, some purifying virtue of His touch, some sanctifying power of His grace.

Without attempting an exhaustive enumeration of all the spiritual effects of tithing, I give a suggestive list. It emphasizes divine ownership of all things. It sanctifies the nine-tenths that remain. It puts a check on selfish spending, by injecting a great, wholesome, sanctifying ideal into the riot of extravagance. It concentrates the attention of the family upon a noble standard. It deepens the man's own sense of the divine. It fills his heart with a peculiar joy. It gives him an irrepressible message for the world. It dignifies church finances by removing the whole subject from the realm of caprice to one of divine worship.

From the circle of my acquaintance, I can name a

number whose whole spiritual life has been transformed since they began to tithe, and who themselves attribute the blessing in large measure to tithing. The family altar is established in the home, the children are brought up in the nurture and admonition of the Lord and grow up as olive branches around the table, social pleasures are pruned of unwholesome features, business life is re-organized upon the principles of the Ten Commandments and the Sermon on the Mount and the Golden Rule, the whole family cherishes a loving devotion to all that makes for the Kingdom of Christ, and soul winning becomes a passion.

At the beginning of this article I quoted from a lawyer. I cannot better complete and conclude it than by giving, in his own language, the impressive experience of another lawyer. I may say, incidentally, that when he began tithing his income was \$215.18, and at the end of twenty years his income had grown to \$75,862.34. He writes:

"It was merely an impression received from a sermon in 1899 that laid the foundation of a system of tithing which I then began, and have since maintained with scrupulous care. The results that have followed have confirmed my faith in the reality of Christian experience which has been so often and so vividly manifested to me; and I have often longed to express in word what the spirit alone can know. This expression will be entirely without meaning to the man who has never felt the results of a real Christian experience; but to him who has it it will be clear. That he who has it not may seek its truth and kindred joy through tithing, I observe that grace comes through faith, and faith is strengthened by service, and tithing is service. * * * The practice of tithing

illuminates the soul, establishes peace and fixes a steadfast, immovable purpose in the life of a Christian; for once begun, I cannot imagine how one could afterwards abandon the tithing system. My income was so insignificant (at the first) that my natural lust for the Lord's tenth was not greatly strained by the separation. While I never afterwards thought of discontinuing the system then begun, as time passed and income increased with growing practice, I was often sorely tempted to excuse myself from tithing larger fees. When my father gave me \$5,000.00 in 1901 (the first real money of any consequence I had ever had) I stood out firmly against the pangs of conscience and kept it all for myself. My surrender was not complete. I have found the following entry in my journal under date of November 20, 1915, 'In considering the returns or dividends received from my B— T— Company stock as part of my inheritance which has been charged against me as an advancement, I have never yet placed any part of them to my special account to be used for church and charity. The other day I told this to Mother and added that ever since such dividends had begun to come in things had been going wrong, and that out of the very next dividend I intended to take a tenth of all received to date and put it to my special account for church and charity. Strange as it may seem, since I came to that determination things at home have changed and been to my entire satisfaction with perhaps the most trifling exceptions.' The causes of my previous troubles and sufferings remained with me for a time, and they are sometimes with me still, but they do not affect my peace of mind. God's grace has been all sufficient to sustain me, and I have no words to express the exquisite joy and peace and happiness that have come to me. God has verily extended His divine

finger from the throne of mercy and touched me, thereby infusing into my soul a flood of grace and comfort that cannot be told. How will others believe, if they have not realized a similar Christian experience? Nathanael did not believe Philip, who said that he had found the Messiah. Philip could not picture his experience in human speech. Neither can I. But just as Philip invited Nathanael, so I invite others to 'Come and see'."

A CALL FOR PROTESTANT PUBLICITY

By REV. ALBERT CLARKE WYCKOFF, Pastor Reformed Church,
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Two of the greatest educational institutions in our democracy are the pulpit and the press. Through not as distinctly pedagogical or intensive in their system of teaching as our schools, colleges, and universities, yet because they reach every group from the child to the adult and continue their educational offices throughout the whole span of life, they adequately supplement these preparatory agencies.

Under no circumstances should any of these various educational institutions become rivals or competitors. Each has its own distinctive field of work which no other can ever successfully duplicate. The indispensable characteristic of each one's contribution is always lost when any one presumes to usurp the prerogatives of the others. No teacher is qualified to give instruction in one of these institutions who fails to recognize the value of the others. The healthiest state exists when the freest independence is accorded each department, and yet in our democracy the work is so perfectly co-ordinated that sympathetic co-operation enables the whole series of educational institutions to operate together as one multiple cylinder engine of universal education, timed and stroked to a unit plant. This assembling of parts alone can produce the democracy of no regrets.

The pulpit because of its philosophy of the universe and life, quite apart from the peculiar slant of its theology, must always remain the great outstanding moral

and spiritual teacher. When it does not fire at the right moment or ceases to function in its true capacity in any considerable group of society, the whole machinery of democracy is seriously hampered in its operation.

No one needs to be informed that at the present time the machinery of our democracy is not running as smoothly or efficiently as it should. There are a number of disturbing knocks to be heard, and considerable loss of power is felt. Among a large majority of the population the pulpit has ceased to function as the moral and spiritual teacher. They have come to feel that it has no important contribution to make to their moral, spiritual or intellectual natures. The seriousness of this skip in the regular functioning of the engine of universal education depends upon the extent to which it prevails.

The church has become so accustomed to keep its eye fixed upon the little group who attend its services that it seldom realizes that the majority of the people do not attend church. It takes some special emergency to bring this truth forcibly to one's attention. When we were lifted out of our pulpit, transported to France, and dropped down into a cross section of the entire young life of this nation, for the first time this fact was impressed upon us in a never-to-be-forgotten way. For months we lived in the closest possible relations with these boys, not as a preacher, but as a friend, sharing their daily experiences and hearing their conversations and confidences. In this way we came to know their lives more intimately than would have been possible under any other circumstances. Naturally we were very anxious to learn their undisguised attitude toward the church and religion. In search of this information we made a special study of the unit to which we were attached,

which happened to be the Rainbow Division, composed of representatives from every section of the United States. We found that, as a rule, the boys felt no hostility against the church. All that could be said was that its existence and activity seemed to fall just outside the range of their natural life interests. Almost all of them had been in Sunday School during their younger days, but they had grown out of the Sunday School without growing into the church. Whose fault this was we are not prepared to state. But not more than twenty per cent. of them retained any vital interest in the church.

These boys were a perfectly normal group of young Americans, and they averaged as high intellectually and morally as any outfit in France. Others who made studies among their groups report about the same situation. When it is realized that, notwithstanding the number of stars which proudly decorated the service flags of our various churches, fully eighty per cent. of the men of this country between the ages of eighteen and forty-five have no vital interest in the church, and consequently do not regularly receive the moral, spiritual, and intellectual instruction of the great educational institution of the pulpit, we know that we have located one source of our trouble. The duties and responsibilities of life and citizenship in a democracy call for the kind of moral and spiritual, as well as intellectual, education which the pulpit alone is capable of imparting. And it is inevitable that the lack of this branch of education should in time reveal itself in character.

This discovery of the religious attitude of the boys overseas aroused our curiosity to know something more definite about the situation at home. So in the winter

of 1919 there was made a very careful survey of the religious condition of the territory within which the church we serve is located. One feature of this survey which interested us was the discovery, that upon any single Sunday the number of people who attend religious service is about twenty per cent. of the entire population. This twenty per cent. includes Protestants, Catholics, and those who attend the synagogues at their stated Sabbath services. It must be taken into account that the actual personnel of the twenty per cent. who do attend church varies somewhat from Sunday to Sunday owing to irregularity even in this small group. So that considerably over twenty per cent. do, in the course of a year, come under the influence of the teachings of the pulpit. But this fact discounts the other side, for it reduces still lower the number of those who receive regular moral and spiritual instruction from the pulpit.

The situation here described, we suspect, does not differ materially from that which prevails universally. There may be exceptional places where the percentage runs much higher, while in other places it will run even lower. But the exact percentage is not vital. It could be reduced to that particular figure which would be undisputed for every community, and still the problem would remain essentially the same. Mr. Babson, in *The Fundamentals of Prosperity*, calls attention to the fact that so long as fifty-one per cent. of the people are headed in the wrong direction trouble is brewing. This being true, so long as fifty-one per cent. of the people in any community do not attend church, the situation has become alarming.

In a democracy the failure of the majority of its citizens to receive adequate moral and spiritual education

is much more serious than in any other form of government. For the whole social, political, industrial, financial superstructure rests upon the character of the majority of the citizens. Surely in this enlightened period of human history it is no longer necessary to pause and point out the indisputable fact that in the last analysis character rests back upon religion. In his Farewell Address Washington called the attention of this country to this point. Concerning our problem, he says:

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

Reason and experience are a dangerous combination to defy. So that when “reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle,” we are taking more than a gambler’s chance when we risk the fate of our political prosperity upon the character of a majority of

citizens in whose lives religious principle has become inoperative. Reiterating this great truth for our benefit, President Harding recently gave utterance to this significant paragraph:

"Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled."

It is quite generally conceded that "The future of the nation cannot be trusted to the children unless their education includes their spiritual development." But why stop with the children? If history teaches any one thing, is it not that the future of the nation cannot be trusted to those whose religious education is confined to the period of their childhood? The political, social, industrial, and financial problems which beset us today have not arisen because those who are responsible for them lacked religious education in childhood. That may be a condition from which the next generation will suffer, but it is not ours. The particular lack of religious education which is responsible for our present problem is that which began after childhood. Nothing could be more unreasonable than to expect the religious education of the immature years of childhood to furnish full immunity from the open and subtle assaults of adult temptations. For selfishness and sin are not childish

evils. There is no period of life in which religious education has such an opportunity to serve one as during the years when its big temptations make every waking moment a fight. When the battle is raging help is most needed.

It is equally unreasonable to expect the press to furnish all the moral and spiritual, as well as intellectual sustenance needed for these exhausting years. This is the special period during which the pulpit is designed to function as one of the great educational factors in the life of the individual. And it should be given the opportunity to inculcate moral and spiritual principles, and thus keep the conscience and other spiritual machinery of the adult in good working order. For if religious principle is not dominant, national morality cannot prevail and political prosperity becomes impossible.

Another disturbing knock in the machinery of our democracy is located in the domestic and social mechanism. Recently the New York Tribune contained an editorial entitled, *What is the Matter with Our Manners and Morals?* When a daily paper, not over-squeamish in such matters, discusses such a subject in its editorial column there is some reason for it. Acknowledging that even the least exacting find something to be desired in both manners and morals, the writer announces that lack of religious principle in the lives of those who offend in manners and morals is at the root of the trouble. Therefore nothing but religion in these lives can remedy the trouble.

Another part of the machinery of our democracy which is causing unusual disturbance is its business. Let us find out what some of the specialists in this line pronounce as the cause of this trouble. In the New

York American, October 25, 1921, Mr. B. C. Forbes writes an article on Business and Finance. "What's yours?" is the question which introduces it. Then he continues: "Haven't you noticed how almost everybody has a cure-all for what's the matter with things in general? Every one is sure, cocksure, that the adoption of his pet idea would bring prosperity and happiness to all." After a hasty enumeration and examination of the most important of these cure-alls, he concludes: "What's your particular obsession? If you were to ask me what I would name as the most effective panacea, to be expressed in one word, I think I would reply either 'Godliness' or 'Righteousness.'"

Not quite satisfied with this diagnosis, we will consult another business expert who deals with just the opposite class of people. The very same day Mr. Forbes recommended his "most effective panacea" to the readers of the New York American, Mr. Roger W. Babson, the statistician, sent out from Wellesley Hills, Massachusetts, a special letter to his investor-clients entitled *Spiritual Values in Industry*. The gist of this letter is contained in the following excerpt:

"Our troubles today are very largely due to the fact that we have been trying to run industry by the will of Congress instead of the will of God. The trouble with bankers today is that they are looking too much to Dun's ratings and Bradstreet's ratings and too little to God's ratings of men. Some one asked me recently the difference between ethics and religion. I replied, 'Ethics is the track of the railroad system; religion is the motive power. Ethics is the wheels of the watch; religion is the spring of the watch.' * * * I am speaking as a statistician, not as a preacher. * * * Oh, if men would think more of religion and less of commodities, bank clearings,

foreign trade, and immigration! When they do we shall again have prosperity. Moreover, the present depression must last until this change comes about!"

It seems hardly necessary to continue this consultation further. Political, social, business specialists all agree as to the cause of our present trouble, and recommend the same remedy. And that remedy is religion. And all of this without once consulting a single religious specialist!

But our trouble is not yet remedied, for "religion" is a very general term, and there are many varieties abroad in the world. They may all look alike to the uninformed, but the specialist knows that they all differ from each other, and are the products of distinct political, social, and industrial conditions. And centuries of history in those lands where they have enjoyed undisputed supremacy bear unimpeachable witness to the political, social, industrial, financial benefits which they are capable of conferring upon the people of any nation. Biblical Israel testifies in behalf of Judaism, China for Confucianism, India for Brahmanism, Japan for Buddhism, Turkey for Islam. Is it too much to say that each of these religions has had its chance to demonstrate its power and possibility? It has been weighed in the balance and found wanting. Historic Christianity is the only religion which has championed the rights and the interests of the common people, and blazed the trail for political, social, industrial, and financial democracy. It is a simple matter, therefore, to select from these various historic religions the one which promises political, social, industrial, financial help for a democracy. Historic Christianity alone contains the natural and indispensable elements needed for the required task.

Democracy is the legitimate child of Protestant Chris-

tianity. Liberty of the mind, soul, and conscience of the individual is the foundation of its ecclesiastical organization. And wherever it has been historically true to its birthright, autocracy has been unable to survive, while democracy has thrived. Its principles of government are identical with those of our democracy. All power is generated at the bottom through the will of the people and rises from this source to the top. Its system of religion, therefore, is naturally adapted to remedy and strengthen the weaknesses of our present political, social, industrial, and financial machinery. And the history of its influence in the life of those nations where it has been granted a fair chance to exercise its true spirit demonstrates this truth.

We are making progress. The trouble with things in general has been located in the lack of religious principle in the individual. The remedy is religion in the lives which lack it. The particular variety of religion which has demonstrated its ability to meet the special political, social, industrial, and financial requirements of a democracy is Protestant Christianity.

One problem remains. At this point our mechanical theory will have to be abandoned. For it is no inanimate machine with which we have to deal, into which a mechanic can easily insert the part that is lacking. We have a live, independent, self-controlled patient to induce to take a remedy. And, inasmuch as the patient does not like the remedy, does not feel the need for it, and has no confidence in the doctors, our problem becomes one in psychology.

Let us study it a little in detail. The acute trouble is located in the eighty or fifty-one per cent. of the population who lack religious interest and principle. Naturally

the inflammation has spread quite generally throughout the whole population, so that even the twenty or forty-nine per cent. are contaminated by it. To effect a permanent cure we will have to remove the cause of the trouble. Therefore, we must concentrate our attention upon the eighty or fifty-one per cent. of the people where it originates. They are the ones who must be interested in religion. They are the most difficult group in society to interest in the church, because they have lapsed. As individuals they are, for the most part, wholesome, healthy, prosperous, educated, independent, business-absorbed, pleasure-loving, Sunday desecrating, and worldly in thought, reading, interests, and activities. Because they are so utterly estranged from the church and its practices and ideals, little has been done to win them back. Once a year a Go-To-Church Sunday may reach them with its appeal. Occasionally an evangelistic campaign may interest them for a week or two. But beyond these spasmodic efforts they are liable to be ignored. They are not interested, that is all there is about the matter, and with relief the church returns to work among the more encouraging smaller group.

Difficult? Yes, but that feature of the situation ought to put zest into the campaign, make the effort interesting and worth while, and crown success with the joy of a triumph. A great insurance company would interpret such a group of unbelieving prospects in terms of a new field for expansion. Big business would covet it as an undeveloped gold mine. And so will the church when it recognizes this group as a distinct and separate problem to be tackled and solved by itself.

The individuals in this group are not essentially different in intellectual, moral or psychological make-up from those who are found in the twenty or forty-nine

per cent. of the interested. They are of the same identical caliber, they will make just as good material and become just as deeply interested in the things of religion and the church as any other people, when once they are won. In terms of salesmanship the proposition of religion and the church has not been "sold" to them. And the business of the church is to make this sale.

This group occupies the same relation to the business of the church which the ignorant and uninterested public did to business before the days of general advertising. And this analogy furnishes the key to our problem. The first step which big business took to win this group was to educate them through the press. Millions of dollars and multitudes of men were devoted to this single task. After this fundamental preliminary work had been done, then they began to follow up their advertising with other more direct and personal schemes to get returns upon their investment. This is the system the church can adopt.

The preliminary campaign must be one of education through the press. This group cannot be reached in any other way. They will not go to church to give the pulpit a chance at them, they will not attend evangelistic meetings whether held in a church or tent or tabernacle. That is, the great majority of them will not. They are sure to resent a direct personal approach. The press, for years, has been their only preacher, and to it alone they will listen. Mrs. Eddy had business sense keen enough to realize this truth, and she made most effective use of the press. Spiritualism, Russellism, Socialism, Swedenborgianism, Mormonism, and other curious religious cults do all of their preliminary work of education through the press. That is the way they get their start.

From the Brooklyn Eagle, October 31, 1921, we quote the following:

Pittsburg, Pa., through two of its Catholic business men who have prospered, but who are not giving their names, is behind a movement in that city to widely advertise the doings of the Catholic Church, because they firmly believe that "it pays to advertise." Contracts have been made and have been in force for some time to insert every day in the year a six-inch advertisement in every newspaper in Pittsburg. The first advertisement was an argument why every American should be a Catholic, followed by an explanation of the Catholic belief, and another explained the purpose of the big Holy Name demonstration. Each advertisement has the following announcement: "Contributed by two Catholic business men who believe in their religion."

This practice of using the press for educational campaigns in the interest of their religious faiths by so many religious groups is not to be regretted. It is a very wholesome movement. For it has to be a good-natured, earnest, sincere, constructive presentation of one's position. It should be undertaken in the same spirit of fair competition as intercollegiate athletics or business advertising, always played according to the rules of the game, with the understanding that the best cause is entitled to win. Nothing could do more to bring out the very best in each religion, and give people an intelligent opportunity to make their choice. Because the Protestant church is divided into denominations most of its publicity is colored by tints of denominational hues, so that its fundamental character is not easily discerned. For this reason its cause is not being presented in this field as it deserves.

We believe that the situation outlined has advanced to the stage where it challenges the Protestant church to install a new department in its ecclesiastical machinery for the express object of entering this field to win back this powerful majority to the church. It should not be

simply undenominational, for this method leaves only the shell of Protestantism with the kernal taken out. Protestantism is not what is left after the denominational features have been eliminated. It is the sum total of all the great constructive truths of these denominations supplementing and completing each other. Therefore this project should be interdenominational in character. In the machinery of the church this new department should fill the place general advertising occupies in big business. This is not harking back to the idea of local church advertising; it is an entirely different proposition. Of course the word advertising does not begin to cover the whole idea. There is no word in the vocabulary of the church which does. The right word is yet to be coined. When it is found it will include all that advertising, propaganda, publicity, evangelism, and kindred words embody—and more.

Such a department of religious activity is sure to make a strong appeal to wide-awake, intellectually-gifted, well-equipped, sincere young men who believe in their religion and yet have not been attracted to the ministry. The way into this department should not lead through the pulpit or theological seminary. Though those who have charge of it, must know their historic faith as well as does the ministry. They must also know their prospects, their good qualities, strong points, their controlling interests, as well as their faults and shortcomings. They must know the psychology of advertising and salesmanship. They must be experts possessing unusually brilliant and flexible minds, easily the superior, or at least the equal, of those whom they wish to win. Such a field teems with promise and possibilities.

The final requirement will be a full line of new equipment and ammunition. The particular uninterested

group which is the direct objective of this department is up-to-date if it is anything. It is accustomed to thinking in modern language, under the control of modern ideas, and the literature that is going to reach it must be of the same character. This does not mean that it must be cheap or unsound. That is not the idea that describes the difference between the weapons of 1861 and those used by the boys in France in 1918. The new weapons were simply the old ones brought up to date.

What is needed is an entirely new brand of religious literature, especially worked out on the lines of scientific psychology, adapted for this work. This demand is no reflection upon any literature now published. All of this literature has its sphere of usefulness, but experience has clearly shown that none of it is adequately meeting the requirements of this particular emergency.

Some idea of what we have in mind can be gained from a study of the work Mr. Roger W. Babson has done along this line. He is a pioneer, and has produced something distinctly new within the field of Christian literature. The significant point about his work lies in the remarkable fact that he is getting his bulletins and books read by a class of people who have not read any other religious literature in years. This proves that the thing can be done when it is undertaken in the right way, by the right man.

What Mr. Babson has done for the capitalistic group can also be done for the labor group. To-day they read their paper, *Labor*. They read their brotherhood and union bulletins and periodicals, but they rarely read any religious literature. This is a very needy and promising field to develop. And so with many others.

After this entire group has been thoroughly analyzed and exact knowledge of its elements obtained, many

natural avenues of approach will be discovered, and all varieties of literature from bulletins to books will be found serviceable. Just as soon as this preliminary educational work has been carried far enough, other more direct and personal follow-up plans can be inaugurated. And through co-ordinated work, a large proportion of this uninterested majority eventually ought to be won back to the church, so that the pulpit again will have a chance to function in their lives side by side with the press. Only thus can moral and spiritual normalcy be maintained.

THE WORLD OF JOY CREATED BY THE PURITAN

By WILLIAM ELLIOT GRIFFIS, D.D., L.H.D.

AMID the purple and fine linen of Fifth Avenue, the sumptuous fare of the modern table, and the thousand comforts and inventions of our age and land—nineteenths of whose history is written in the words inheritance and opportunity—there are those who belittle, sneer, and gird at the Puritan. Their pen-sport reminds one of the bear-baiting over which Hume and Macaulay had their famous jests, the Puritan in their case being the bear. Now, it seems rather as if those liberated had turned to rend and toss their liberators.

The Puritan was a spiritual pioneer and "foremost in the files of time." In spite of kings and prelates, he extricated the individual from the mass. It was he who brought in a new world of personality. Now he is caricatured, especially by small men who prate about imaginary Blue Laws, not knowing who invented these. Such fabrications never existed outside the brain of the Connecticut Tory parson and state churchman, who penned his burlesque in England. It is not published in posters that the Puritans in America lessened England's number of capital offenses from over a hundred to fewer than a baker's dozen. The New England Puritan did indeed use the scarlet letter, but it was after the Dutch Puritans had replaced the red-hot iron brand upon the flesh with a painless mark made of textiles.

On the stage actors smear the Puritan with theatri-

cal tar and pitch. The average and evanescent novels fairly drip with jibes about the men who made this world a better place to live in by ushering in the very freedom which we to-day enjoy. In "the movies," for the burning of witches, they light fires of which American history knows not a single instance. The witch, in the picture shows of A. D. 1921, is purely a commercial product, a pretty female and always young.

These mutilators and distortionists of record leave in shadow such splendid characters as Knox, Cromwell, Spenser, Milton, Hutchinson, Vane, Pym, Bunyan, Bradford, Brewster, Winslow, Edwards, and the noble women, not a few, who because they feared God feared nothing else, not even the wilderness or the savage beast and man, whether on thrones or in the forest. Puritanism invented a dress, simple, lovely, becoming—discarding the banalities and indecencies of the old costumes—which lovers of real art enjoy. George H. Boughton, as he often told us, revelled in the delight of esthetic appreciation of this costume.

Widening the outlook, in time and space, beyond the British Isles or the days of frontier deprivations in America, these critics do not seem to know of Calvin as the father of democracy and common schools, or that Savonarola, William the Silent, Albrecht Durer, Rembrandt, Coligny, Gustavus Adolphus, Roger Williams, John Wesley, William Penn, and others who enriched civilization, were typical Puritans.

Apparently in the ocean of literature, art, and history these shallow observers do not distinguish the Gulf Stream of the Puritan spirit which, ever flowing, makes new climates of opinion, while these men of vision look for the light to break out of the Eternal Word upon new shores of experience. Who, with any eye for dis-

crimination, does not put difference, not only in the grapple of Roundhead and Cavalier, but also in the world of art? Who cannot discern, on the Italian canvases of Michel-angelo and Raphael, the same spiritual contrasts which the prophet Zechariah sounded out in trumpet tones when he called two typical nations, athletes spiritual and earthly, to the race down the ages: "Thy sons O Zion against thy sons O Greece."

Dominated by the spirit and teaching of Savonarola, Michel-angelo "rounded Peter's dome" because "himself from God he could not free." The more earthly and luscious school of Raphael ministered more to fleshly sensations. In the land of Rubens and the land of Rembrandt—the one high priest of the symbol and the sensuous, the other the prophet of truth, reality, and the nobler life—who cannot find out, for himself, in which land the drama of religion, liberty, and progress was the more nobly enacted? Contrast the bloom of the Dutch Republic with the century-long servitude of the Spanish Netherlands!

Such merry critics and malignant detractors remind us of the full-fed inquirers, returning to the well in Samaria to find One unfed, yet with a joy deeper than their own. Note His reply to the query, "Hath any man brought him aught to eat?" "I have meat to eat that ye know not of." Into His well of deep joy and soul-satisfying refreshment they had not dropped their plummet.

There are those, even now, by whom the still waters that run deep are preferred. The spirit of the old Puritanism can be traced even in those who would not welcome the name, for to this day it is the great distinctive influence in the Christianity of the West. It is less an impulse toward liberty in any form than a true

obedience to the divine. It is ever more a positive than negative principle. They who cherish it, whatever their name, discern the source and quality and know the secret of their divine Master's joy. Amid the multitudinous and wearying luxuries of the cities on the Seine, the Thames, and the Hudson, they find it less a means of grace than of delight to discover so many things in the world which they do not want and are perfectly happy without. To them there comes at times even the thrill of standing "silent upon a peak in Darien." The Master's formula is theirs by choice—in, but not of, the world. Dwelling in the midst of a thousand devices for starving the soul and killing time, their delight is in abstinence, in the sterner joys or the more durable satisfactions of life. Amid the Vanity Fairs of great cities, they discover delights in being Pilgrims. On the other hand, with nature, art, music, literature, rational amusements, and athletic sports, they keep step with those first Puritans—not the weakling imitators—who read aright the divine guarantee, "who giveth us all things richly to enjoy."

What is it to be a Puritan? To limit the idea to English lands, language or eras, is "to look at the Heavens through a needle's eye," or "to dip up the ocean with the hand." Who are those peculiar people whom the funny fellows, on the spit of their venomous pens, like to roast over fires which are as those of crackling thorns (Eccles. 6:6)? Or, does one think rather of the shower of Liliputian pin-point arrows shot at Gulliver, of whom Defoe the Free Churchman tells?

How does it feel to have been brought up by parents who had family worship, grace at meals, paid their debts, incarnated the ideals of the patriot and citizen, and, in keeping holy the Lord's Day, found it the most joyous

of the week? "We speak what we know and testify to that we have seen," as millions of Americans can. Even plain people knew how to open the chestnut burrs of outward circumstance and find delicious meat. Nor, though seeking their glory and perfume did they expect always to pluck roses without thorns. They knew that to breed out all prickles and spines might mean also loss of power in the first law of life, self-preservation. They were willing to be educated to do their duty—whether they liked it or not. A true proverb, founded on experience, is this: "The strictly brought up child knows no strictness." Birds do not quarrel with air or fish with water, or even the eyes with light, for intelligence and adaptation are free to all. No, using this world, but not abusing it, was their idea.

How comes it, also, that many of the noblest figures in the history of the race, even those on the peaks of humanity, were Puritans? Could luxury or selfish indulgence create a scene like that of *The Cotter's Saturday Night*? Whether ancient saint or modern hero, the true leader of humanity ever forsakes the pleasures that war against the soul, for stalwart achievement and the open vision of God. Like the tree, he delights in foliage and fruit, but to face the winter's blast the boughs are stripped of their leaves, for defying the storm and wrestling unto victory.

Truth, its discovery and attainment, while affording unique thrills of delight, furnishes, when wrought into law and life, the basis of all progress. Yet when become popular and therefore profitable, the priest takes the place of the prophet and symbols are substituted for reality. Adherence to forms and ceremonies excuses average men from vigilance and the labor of thinking. Then also swarms of parasites "have power to become."

Then we have a "deposit," as the Vulgate (1 Tim. 3:15) mistranslates the "ground," of truth. Between azoic rock and the fertilizing earth, there is the difference of death and life. A "deposit," dump or hoard has no suggestion of life. The "ground," which can also support columns, is not in the desert, but in land where men cluster. Hence it has in it the promise and potency of all fertility, beauty, and life. Even the chemist and microscopist know not the wonders of a handful of soil, until heat and moisture work miracles. The church of God is the ground of truth, for static support indeed, but also for life and health.

Where truth is a "deposit" only, that which was once life and vitalizing power becomes expressed less in the soul's vision than stereotyped in creeds, forms, rituals, war cries, emblems, banners, and rules, even to jots and tittles, over which men spend precious time, even in sermons. Its ministers harden into a caste. Fire and rock become slag and scoria. The active volcano no longer discharges the fertilizing principle of a new growth, but is capped with hardened lava, that would choke and smother all interior force. The green tree becomes withered timber, or "nothing but leaves." There is that everlasting difference between the Puritan champion and exponent of truth and high ideals, and what is their dilution and caricature, the Puritanical, which may be called the parasitical. Jesus, with warning, pointed out the difference between life and lumber—the green tree and the dry. When the motive, the soul, has been forgotten, the custom, the body, or outward shell, even the skeleton, is accepted in its stead. Centuries after the picture of the Virgin is covered with whitewash, worshipers bow as they pass the now holy spot. For years after grace before meals, on the Cun-

ard steamers ceased, the custom of the pause was kept up.

In the history of the world and the human nature in it—because of the average man's dislike of thought and the priest's willingness to have it so—popular routine religion, whatever its name or label, usually means ignoble quiescence in the symbol. The image, the picture, the ceremony, the ritual, the charm or the talisman, even the sacred writing, becomes an idol, a fetich. By a strange perversion, "orthodoxy"—Buddhist, Islamic, Hebrew, Confucian, Christian—comes to mean not the right thinking, as the word-structure implies, rather none at all, but only obedience to the corporation, the symbol monger, or to the fetter of custom. The logical issue is seen in a sacerdotal caste and ecclesiastical despotism—until Jesus the Puritan comes. Popularity with the masses—with both professional and sordid commercialisms behind it—means "the profits of religion" and is ever a menace to true holiness. Then persecution—always the offspring of "religion established by law," that is, by material force—in the name of the Deity, follows in due course; even as Jesus foretold and forewarned His disciples that it would. Yet persecution shapes and purifies ideals and often reveals new deeps of joy.

History shows that repression by force helps, rather than hinders godliness, that is, religion on its spiritual side. Rarely does profiteering flourish within a banned or an unpopular sect. First the reality, then the counterfeit! The healthy growth precedes the parasite. After actuality, the theater! Following history is its caricature. True Christianity appears before hypocrisy pays. The camp follower of the heroic Puritan is the snivelling degenerate, the imitator that adopts his

predecessor's faults. Not only Puritanism, but all reforms and causes suffer from those who misrepresent, trade upon or, in Biblical language, "make merchandize of" what in origin is above the market.

The more religion ceases to be a democracy, in which every individual feels his responsibility and develops his personality, but becomes rather the property and policy of a class, the more piety dwindles from a reality to mere symbolism. When clear vision dims and first love cools, "congregationality" becomes "ministeriality" — even among those who were once Separatists. As "the cloth" stands loftier and more aloof, the fundamental principle that "one is your Master and all ye are brethren," weakens. Religion is at its best only when the individual conscience is sensitive and the priest and pastor are but yoke-fellows, not dictators.

In such a time of the first love's growing cold, pure religion, real faith, and ethics are smothered, lost under a degrading reliance on the symbol. In Buddhism, what began as the noble Eightfold Path of morals and compassion, without priest, image, picture or charm, becomes, in its evolution, a quagmire of superstitions, a labyrinth of idols, a sacerdotal caste, with all the phenomena of priest-craft and lands ruled by power, and purse holders acting in the name of Deity. To make any progress, religion has to turn away from the sacrificial to the teaching form. So speaks the Old Testament history. So the life and words of Jesus and of Paul teach. In form, real Christianity is the child of the synagogue, as the Epistle to the Hebrews testifies. The Cross emptied the Temple ritual of all meaning.

What is the entire Bible story but that of the Puritan—of the man who, unsatisfied with types and shadows, seeks ever the substance? Note the burden and

emphasis. Abraham obeys God rather than custom. He acts in spite of the long traditions and Chaldean symbols.

What was the agony of the Supplanter's soul, on that nocturnal wrestling from which he emerged as Israel—Prince with God? His agonizing prayer was, "Tell me, I pray thee, thy name"—when names meant reality. Why did Moses, leaving Egypt's luxury become a Puritan and then a pilgrim? Why, after "the Lord met him and sought to kill him" (Ex. 4:24), did this man of God seek throughout his life to know the divine nature and reality? What was under and behind phenomena and symbols? Receiving even the supremely noble decade of commandments as God's gift, Moses realized that these, after all, were only emblems. He craved the vision of the Great Reality. In the cleft of the Mount, God gave him, as it were, a smoked glass to look through. He glimpsed the corona, but not the consuming fire. Yet he saw the Christ's day and was glad. Between the soul and the flame of the universe was to come the Incarnation. Yet for centuries the symbolism of the ark, the tabernacle, the temple, was to serve until prophetism and the Anointed should come.

What does the story of Elijah, of Jonah, of Isaiah, of Ezekiel, of each and all of the prophets, mean, but refusal to rest in the symbol and to demand reality? Who, before Jeremiah, discovered the individual, extricating him from and placing him above the only units known to ancient law, the clan, the group, the family, to be a self-conscious, responsible human soul, even apart from father or mother or tribe or land? How nobly and clearly Jesus taught this in the face of lingering notions! (Matt. 12:48).

Not until after the great enlightening captivity

and its prophets, did personal, individual, audible prayer take, in public worship and for all the people, the place of the smoking altar. Not till then was the sermon in the place of the temple ritual. Why the birth of the synagogue, if not deliverance from the tyranny of the symbol and its monopolists? The fulness of time had come. They had seen enough of symbolism in Babylon.

Will the picture limned in the Old and New Testaments ever change? Can there be lasting truce between the order of the priests and the line of the prophets; or between the law, with its literalness and shadows, and the grace and truth in Jesus? The one stresses the visible symbol, with appeal to all the senses or has an eye only to the outward act. The other looks for the open vision of God, for more light to break from the Divine Word and for further illumination by the Holy Spirit as men are able to bear it. Not what happens to you, but in you, is the Christian's, the Puritan's, problem of life. Since the Christ fulfilled the old law, with its types and shadows, His final command was to "teach," to disciple the nations, not to build material altars. It was Jesus, Himself, who turned His disciples' minds from the sacrificial to the teaching form of religion. At risk of life and limb, Paul was loyally obedient to his Captain.

As the Redeemer brought light and truth into the world, bidding His disciples to fulfil His joy, so His follower, the Puritan in every age, creates a new landscape of beauty and a new atmosphere of happiness. Truth, freedom, and the durable satisfactions of life are his; but how did he go about the task and why? What, especially in our modern Christian history, is the true perspective?

To answer these questions for ourselves and for our

ancestors, we need only know the medieval world and the climate of opinion before the Puritan came—driven to duty by the message of God in an open Bible.

Do we read of the Galilean that, when illuminated through baptism with the full consciousness of Himself and His mission to men and publicly honored with the credentials of divine love and approval, He went into the temple, to sanction the symbol? The record is graphic, terse, arresting: "Immediately the Spirit driveth him into the wilderness" (Mark 1:12). The time to talk of lilies and birds and things lovely was later, but first the testing.

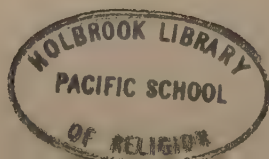
The disciple is not greater than his lord. The Puritan, with open Bible in his hands and with the new fire in his bones, kindled by the Spirit, must first remove the hedge of priestcraft and excess of symbols that cluttered up the sacred edifices. After initiating his reforming energies, he could attend to art and beauty. The straight line first, the curved next. He must seek first the Kingdom of God, and have faith in Him, with nothing between of man's making.

Consider the thought-world, as it existed when medieval darkness shrouded Europe—filled, as it was believed, with demons, and clouded with superstition. Even in worship human speech was in Latin, and the Scriptures were confined in a dead language. The light in man, even he who claimed monopoly of lamps and oil, had become darkness, and how great was that darkness! Instead of the gentle Shepherd of our souls, seeking the lost and bearing them when found in His bosom; in place of the near Friend, revealing in all its fulness the loving Fatherhood of God—while our Brother, Comrade, Captain was hidden—the Christ was an awful Judge. Transcendent in power and wrath,

He could be approached only through privileges that were sternly guarded by a papal corporation holding material power, through a hedge of calendared mortals called saints, and placated only through a woman, no more, no less, a sinner than those we know, though saluted as the Mother of God. Apart from hideous barricades of corporational dogmas, there were, in rank upon rank of the serried array of priest and penance-mongers, the profits of a ritual that multiplied the sacraments, denied the cup, fenced the table of Jesus, put a price on the ordinances of Christianity, baptism, marriage, and burial, and even graded the tortures of purgatory according to the money paid. At the head of this corporation was the Bishop of Rome, collector of Peter's pence, while his agents sold indulgences which, not in legality or intent, but in practice, became licenses to commit sin for a price. He who had power to humble coward kings could cut off and deny all privileges of the believers, good and bad, by his dread interdict published from Italy. Dante in his "medieval miracle of song" has a message for the modern man in depicting the landscape of belief.

Even the hymnology reveals the horrible situation. One has only to study the seven or more great medieval hymns, of which the *Dies Irae* and *Stabat Mater* are the crown jewels; while in fiction, Sir Walter Scott, in *Marmion*, reconstructs the scene. The church edifices were museums filled with bric-a-brac, showing how Oriental paganism and Buddhism had been plundered.

In a word, here was an array of fictitious substitutes for reality, for Jesus declared that His Kingdom was not of this world, but within, and not without, the soul. While, also, the symbol had taken the place of the living Word of God, religion had only a remote relation



to morals or conduct. "Faith," as conceived by priest and in dogma, was the reverse of what Abraham practiced and Jesus and Paul taught and lived. For those who sought reality under the symbol, "the church" had only anathema and persecution with fire and sword. Linked with worldly and political power, it produced such typical saints as Torquemada and Philip II. By its persecutions it furnished fuel, in human bodies, for the delights of spectators at the *auto da fe* and the Inquisition—which, alas, was not in Spain only.

The prophets, who at such a time swept away the symbol to face reality, Zwinglius, Luther, Calvin, Menno Simons, William the Silent, in following the gleam found new delights and shared them freely. They helped to create a new world of joy.

In England, Divine Providence, that yokes Satan to the garbage cart of the universe, made use even of the Turk and Bloody Mary to scatter the inquirers abroad, while the Beggars of the Sea wore the silver Half Moon, from which Henry Hudson's ship took its name. Greeks, Anabaptists, the Mennonites, Erasmus, Tyn-dale, and others, in the three great waves of what were termed Anabaptism, Lutheranism, and Calvinism, went westward. Whether we utter these names in praise or anathema or portray them in hateful caricature or sheathe their story in the light and color of stained glass, we confess with one voice that they struck at the symbol to gain what they believed was reality. The mob of mediators was swept away, in order to discern the Lover of our souls, to touch the hem of His garment, and to salute Him as "the one mediator between God and man," appointed by the Father of Eternity.

And what followed? Grant freely that these men, in seeking purity of life and truth, with persecution,

instead of its counterfeit or mere representation, despising personal comfort, had not only the defects of their virtues and the limitations and infirmities common to all men, but had also to bear the burdens of heredity and custom. They were carried too swiftly down the current already set by the ages, when toleration of religion was an idea unknown. In shooting the Lachine Rapids in the St. Lawrence River, the steamer must be driven faster even than the current in order to make the ship obey her helm. If not, disaster, as the story of July 17, 1921, told, follows. Yes, the Puritans went too far in imitating their predecessors as censors and confessors, yet what a new world was theirs, which has become ours!

The individual, the family, the state, under their molding became a new creation, beautiful, with infinite possibilities of freedom, joy, and capacity of progress. Man was free, with "the crowning fact, the kingliest act of freedom—the freeman's vote." His was the right to use his own mind in seeking out and opening the treasures of truth in the Bible. Yet his was ever a higher obedience, a sterner discipline. He could and did obey his Master in searching the Scriptures. Before him the Christ had set the open door and now bade him enter and sup with the Host from eternity. A new and living way was opened to the Father, after whom every fatherhood on earth is named. The family was a new creation. Old things had passed away. It was the priesthood of believers that made the modern home. Who could conceive of *The Cotter's Saturday Night* in medieval days, when the Vulgate confined the truth to commoners?

Behold, the givers of joy—the Puritans, Spenser, Milton, Wesley, Watts, Whittier, and a host, "as well

the singers as the players on instruments" (Psa. 87:7), together with what was unknown before, congregational singing, an ever flowing river of gladness. Puritanism revealed the potentialities, as well as created the poetry and song, that cluster around the ideas and the institutions of freedom. The common school, the free university, the federal republic, which sheltered all faiths, with government of and by the people, became possible. The shining avenues, beckoning with new potencies of science, discovery, and invention, were as restored paths to dwell in. Man now heard the divine invitation, yes, even the challenge to ask, inquire, and find out for himself. "Concerning the work of my hands command ye me" (Isa. 45:11). Here, in place of Satan's pet child, the Inquisition, which stifled inquiry, came the challenge from the Creator to His creature to make all knowledge his own and fear not. Obedient to the call of Jesus, the Puritan had "faith," not in the substitute, but in God.

The splendid record of the last four centuries, in which rose the Dutch Republic, the English Commonwealth, the United States of America, and the daughter nations of the British mother, was made possible. Of the Puritan's political and constructive record the world knows, for the results are patent to all. Men should love Puritanism because God has so highly honored it.

In the ecclesiastical world, how glorious the freedom of the sacraments, preaching, worship, self-government, Christian missionary activities, and social reorganization! Never as before was the call of Jesus to joy so fulfilled in the experience of the many as now. One must live among the Christless nations to see faces illuminated, as never before, with the Christ's own salvation and the new life in Him, "the greatest of all hopes."

Perhaps in no one field of joyous achievement are the power and influence of Puritanism shown more clearly than in poetry and song. Nor in this need one think only of the starry souls of Spenser or Milton. We have but to compare both the matter and the method of music and hymnology, in the public worship and the family life before the Reformation, with that which followed, when the outbursts of sacred song brought new delight to millions. In the German chorales, in the Scotch and Separatist Psalm singing, in the melodies of Marat in France, in the songs of the Ironsides, in the Puritan hymn-writers after the Commonwealth, which changed the whole outlook of religion, we discern the new morning of a long bright day. Instead of the repetition of responses in unison, there came a flood of noble sentiments in poetic numbers, on which rode argosies of melody and harmony. It seemed as if the "ninefold symphony" of Milton's dream had been actualized on earth. The maid and man of toil, in house, field, and mine, could "bring all Heaven before" their eyes. The prisoner, the blind, the bedridden could now dissolve his soul in ecstasies. Again we point to *The Cotter's Saturday Night*. Who could imagine it outside a Puritan home atmosphere?

That the whole history, since the Restoration, of the progress of English speaking nations on their moral and spiritual sides has been that of Puritanism, J. R. Green the churchman bears witness. The fact that nearly all sections of the churches of the Reformation have accepted with enthusiasm the Puritan theory of worship, with the rich harvest of the Puritan song, is proof of the power inherent in the purity of life and seriousness of purpose which are sought by those who value the reality above the symbol. Whatever be the

"liturgical enrichments," under freedom of choice, the soul of our modern worship is Puritan.

True Puritanism has a voice for present needs and problems, because it seeks to realize its ideals by idealizing the real. Everyday life is transfigured. Socialism frankly confesses that it depends upon things outside man. Puritanism looks within, to the culture of the heart. What we Americans have inherited from Puritanism, despite the inevitable initial crudeness and the well-nigh equally inevitable reactions, in the second and later generations, is a national asset of priceless value. Never more than now have we Americans needed to re-appraise and hold on to the inheritances of our true Puritan ancestors, who were very far from being in the six Eastern States. Make all the fun we will of the Puritan preacher—who had often to change his underclothing after a sermon, and, in one case, is alleged to have used up six napkins in drying his own tears and quieting the emotions which the vision of truth excited in him—the best in American life has come from him. Whether we salute Wycliffe and his Lollard gospellers or John Knox or John Robinson or Beecher or Phillips Brooks, as the greatest of prophets in the pulpit, the spirit of the eternal Puritan was in them. Then as now men foresaw coming evils as their Master did, but they heard His voice, "Be of good cheer, I have overcome."

Thus may we also arm ourselves to grapple not only with duties now confronting us, but also for the facing of the future. Whether we like or see it, or dislike it and are blind, there is another world-situation following upon the recent great war, but the word of our Captain sounds out: "Behold I make all things new." We have no greater task before us, than to translate the old

Puritanism into modern conditions, especially modern social conditions, without idolatry and without contempt.

As surely as the oak sleeps in the acorn, so surely is it that "Puritanism is not only the guardian of freedom and the champion of righteousness among the Anglo-Saxon peoples of the world," but that it has an unfailing spring of joy, ever flowing for those who hold its spirit and keep clear its vision.

PULASKI, NEW YORK.

LUKE 6:27-38

By the late PROFESSOR C. S. BEARDSLEE; edited by REV. RAYMOND A.
BEARDSLEE

Love your enemies!

Further the welfare of those who hate you!

Invoke blessings on those who curse you!

Intercede in prayer on behalf of those who insult you!

To him who slaps your cheek offer the other also!

From him who snatches away your coat, withhold not the garment beneath too!

(Give, to anyone who asks you!
And if anyone seizes what is rightly yours, do not demand
it back!

TREAT ALL THE SAME WAY YOU LIKE ALL TO TREAT YOUR-
SELF!

Really, if you love only those who love you, what credit is it to
you?

For "sinners" love those who love them!

And if you help just those who help you, what is praiseworthy
in that?

Even the "sinners" do exactly the same thing!

And if you lend out only on hope of repayment, what is the
merit in that?

"Sinners" lend out to "sinners" to be repaid in full!

But love ye your enemies and be helpful and lend, *without ever
losing faith!* and your reward shall be rich enough!

You shall be *children of the Highest!* for he himself is kindly
to the thankless and the wicked!

Grow to be merciful, the way your Father is merciful!

Give! and gifts will come back to you in generous measure,—

Measure pressed down, shaken together, running over, shall
pour into your lap!

FOR THE MEASURE YOU GIVE IS THE MEASURE YOU GET!

HERE is a many-sided manifest of love. It is de-
signedly listing most difficult tasks. And it seems aim-
ing to show that these strenuous tests are numberless.

Love before a foe; love confronting hate; love beneath a curse; love when trifled with; love when stung with blows; loving when despoiled; love relieving beggary; love all-lavishing; love encountering guilt; loving when unthanked; loving hopefully; loving men like God; loving men like Christ.

Not love at ease; not love amid delights; not love among companions all congenial, friendly, and benign; but love enduring through severest strain; love in conflict with all that is most unlovely and unpromising and adverse; love in self-denial and self-constraint and sacrifice; love for the hateful, love for the scornful, love for the insolent; love for such as beg and rob and give no thanks; not a love that reckons cost; not a love that covets gain; love where loving is despised; love where loving is accursed; love that welcomes pain and shame; love that nothing can discourage; love that blooms the fairest where the blasts are most adverse.

A love resolved to do no harm; a love that will not curse or hate; a love that will not scorn or mock; a love that will not rob or strike; a love where malice has no place; a love that nothing can provoke; a love abjuring, even when insulted, any insolent return; a love withholding malediction, even when most bitterly accursed.

A love informed with deference; a love fast-leagued with self-respect; a love instinct with equity; a love that deals consistently; a love of unwrought, inexhaustible virility; a love attired with Godlike dignity.

Such love requires analysis. Its aspects vary with variant situations. These major phases deserve to be distinguished. To aid in final definition let these following features be considered and identified:

1. A forbearing grace: Enduring enmity and hate; enduring malediction and contempt; enduring buffeting

and spoil; enduring malice and ingratitude; patient with violence and beggary.

2. A benignant grace: Of fair address and well-behaved in benediction and beneficence; inclined to interceding prayer; abounding in unselfish, unrequited aid; divinely pitiful and merciful.

3. A jealous grace: Respecting self; abjuring every counterfeit; upholding equity; abhorring all iniquity.

4. A sovereign grace: Revering God; admiring Christ; embodying sovereign law.

In all these outer forms of love there is an inner unison. This unison may be embodied as in the following synthesis:

In loyal fellowship with Christ, in filial harmony with God, and with jealous self-respect, true love, abhorring and abjuring every form of malice, greed, and insolence, will bear in tireless patience with malignant, abusive, and ungrateful men, returning them instead a kindly courtesy of word and deed, an interceding prayer, and an all-abounding, uncommercial charity.

Or in this:

A Christlike love for sinful men is absolute, like God's, patiently enduring because earnestly abhorring every form of sin, and so evincing, with an even and prevailing self-respect, an unfailing and abounding kindliness.

In such a love as this its every exhibition is completely integral. Its doer is embodied in its every deed. The giver is in every gift. The speaker is in every benediction. In every act of patient suffering the sufferer is unreservedly engaged. From first to last and evermore it is a gift of self, an act of self-devotion. In

its perfect revelation God stands perfectly revealed. That men may have a perfect sense and vision of its beauty and its might, the gentle Christ must shine, not indistinctly or in part, but in all His clear and gracious majesty. And that this love of God in Christ may find embodiment in men, they may never stint or stipulate, they may never covet or curtail, they may never keep some fraction in reserve. When dealing with some brother's sin or need or destiny, they must make their sacrifice complete. They must share their brother's lot in full equality. Whether in forbearance or in benefaction there may be nothing less than eager readiness, nothing short of ready eagerness for self-devoting interchange. This is Godlike, Christian love—a self-devoting sacrifice.

In such a self-devotion the devoting self is wide-awake. It understands ideally the wealth and meaning of its outlay and its sacrifice. When restraining vengeance or withholding harm under biting provocation, its standard is itself. Christian love, the love of God, is never aimless, never blind. It is pregnant with self-consciousness, full with freighted meaning, conscious of design. When withholding blow for blow, it is not merely patiently benign; it is self-respecting, too. And when bestowing benefits, it has a motive just as truly as an end. A patient man, long-suffering beneath abuse, refrains from answering abuse not more from true affection than from conscious self-respect. And he whose hand is bountiful remembers when he gives that he himself has need. True love walks close by equity.

Such love is robed in artless lowliness. It cannot live with scorn. It is innocent of arrogance. As light disperses darkness, true love disowns contempt. Its bounty bends toward penury, not disdainfully, nor with

any sort of pride, but in fraternal partnership, prizing dearly what it gives, but just as dearly what it gains. In every Christian charity, when rightly proffered and received, the boon and benefit are mutual. In a God-like benefaction and in a Godly thankfulness there is an even correspondence—a real equivalence in kind—whereby the goodwill in the gift and the gratitude in the receipt are vested in a kindred dignity, a dignity forbidding loftiness and fawning ignobility alike. True love reveals and demonstrates that they who have and they who need, that they who give and they who gain, that they who wrong and they who bear, have, each to each, a mutual resemblance, are each and all invested with a like nobility. Where Christ-like love prevails, all human ignominy is made impossible.

Such love discerns eternal worth within itself and in the one beloved. Christian love is not commensurate with earthly goods or greed or gain, whose substance and whose symbols are all subject to decay. In the love of Christ, in its dealings and its medium and its gains, there is no taint of death. Its values do not fluctuate, are not seizable by thieves. In the Christian kindness, the boon is rated and esteemed, not commercially, but as a bond uniting beings that are heirs to immortality. However poor the beneficiary, and however rich the benefactor, the gift transmitted or the service rendered in whatever form is deemed a symbol of an everlasting covenant. The love that Christ unveils and recommends is felt instinctively to be a love that never fails. When such a love essays to conquer sin, however obdurate, it is deeply, clearly conscious that it battles to save from death a soul designed for life. And when such reconciliation does prevail, it rests upon foundations that do not change. Such love is in its nature, whether seen in

God or Christ or in the sons of God, an energy on which perdition has no hold or claim. It lives and thrives forever.

Such love enthrones a law. With all its gentleness, it has and wields omnipotent authority, both to publish mandates and to judge. When in all the bounds of space and time one loving soul contributes to another life a benediction or a boon, that kindly deed enfolds a call for thankfulness so binding and supreme that thanklessness becomes a sovereign iniquity. Each loving deed inscribes an obligation. This law is irrevocable. And when a patient love forbears, refusing everlastingly to repeat a curse or return a blow, that firm refusal is a rendered judgment against indignity, and that verdict is irreversible. In perfect love, injunction and award persist eternally. Love will not let us go. Its yearnings and its sanctions are imperial.

But in the realm of love its law is in itself. Pure love is purest liberty. It is evermore self-moved. Its action is unfailingly original. It prompts itself. Love is its own artificer. It forms its own designs. Love finds all its reason, all its vindication, in itself. Love will not be restrained; it cannot be coerced. This freedom is supreme. It reigns with God. It rules in Christ. It sways the hearts of men. But its every throb is consciously spontaneous. When love seems bound and held in check with the high defiance of some deed or word or thought of active, overbearing hate, then all the inner freeborn energy of love girds on eternal patience and invents redeeming grace, refusing bondage anywhere, incapable of chains. When evil overwhelms, then perfect love becomes again creative, and with a free omnipotence fashions all anew. Pure love is free,

unmastered, undefeated. The love of Christ has inner liberty.

Such is Christian love—at once benign and sovereign, at once long-suffering and just, the perfect unison and harmony of lowliness and majesty, the ever-flowing fountain-head at once of liberty and law.

In such a view of love, the following problems are involved:

1. Describe and estimate completely a blow upon the cheek.

2. Make full description of a human curse—its origin, its grounds, its theory, its distinct intent, its certain issue. Has any man the right to curse? Has any man the power to curse?

3. Define a robber's and a miser's full philosophy.

4. Explain the birth of insolence.

5. Explain the strength of insolence.

6. Uncover every phase of human hate—its inception, its onset and momentum, its nutriment, its primary forms, its fertility, its supreme intention, its supreme reaction, its end.

7. Describe an unkind person's self-esteem.

8. Describe an ingrate's self-esteem.

9. Explain ingratitude in every phase.

10. When malice faces patience, define how malice will behave. What is the inner quality of malice? Is it disposed to melt, or harden, under patient love? Does malice carry in itself any inclination to relent?

11. When facing malice, insolence, and thanklessness, is love indeed a law?

12. Expound the law of patience. Is it right to suffer wrong? Does patience ever part with equity? Does patience ever part with self-respect? Is patience an ultimate or a mediate step? In face of wrong, can per-

fect abhorrence and perfect forbearance co-exist? Is patience adapted to melt down malice? May patience fail? Has patience any sanctions? When perfect patience faces settled malice, define the outcome.

13. Show all the difference between a human curse and a human prayer.

14. What claims attend a benefaction?

15. Has love authority?

16. Has love sanctions?

17. Name the issues of love that are sure.

18. When facing hate and insolence and greed, must love be infinite?

19. When love is absolute, can it end in barrenness?

20. How forbearance handles sin:

Sin brought to light.

Sin held at bay.

Sin forced to choose.

Sin under doom.

21. The dual task of patience:

Patience facing malice utters a sovereign rebuke.

Patience facing malice voices a sovereign appeal.

22. The interplay of abhorrence and forbearance when facing wrong:

Abhorrence, in its suffering and rebuke, looks toward penitence and punishment alike.

Forbearance, in its endurance and goodwill, looks toward doom and pardon equally.

23. Studies in moral interchange:

Bearing another's sin.

Finding one's sin forgiven.

God, the pattern of the patient.

The patient, a pattern of God.

Christ, the model of forbearance.

The forbearing, as exemplars of Christ.

24. Why so meekly endure what we so mightily abhor?

- (1) In such forbearance is a firm and just control. The more intense the provocation, the more superb one's manly self-respect, and the more heroic his stout unwillingness to strike a brother man.
- (2) In such a self-restraining patience one visits upon his brother's rudeness an imperial rebuke. By refraining from an answering blow he carries to his assailant's eye a reprimand of insolence, the hardest possible for insolence to meet or bear.
- (3) In the uncomplaining pain and shame of unavenging patience under wrong, the rude assailant is shown a vision of the power of sacrificial love to overmaster sin—a vision whose every lineament is a gracious invitation to the doer of the wrong to join his patient victim in that sacrificial mastery.
- (4) In this same deep suffering and shame thus borne by another life, the author of the wrong may read his own just doom. For this which he maliciously inflicts upon another man is in act and consequence his own sole deed. By reason of his victim's patient quietness, he has himself been left without a partner in a sin and doom inseparably his own. In the shame and pain of patience void of blame he is forced to see the very shame and pain of vengeance due to guilt.
- (5) Thus may patient mortal men reveal convincingly the solemn grandeur of the grace

and truth of Christ, and vindicate the age-long gentleness and rectitude of God.

- (6) Thus and thus alone is sin forever brought to full control.

Out of such a file of problems will come a troop of sermon themes:

1. The commercial propensity in sin.
2. The discourtesy in thanklessness.
3. The ugliness of insolence.
4. What right have men to curse?
5. When one's curse comes home.
6. The falsities in sin.
7. The chains in sin.
8. How make a rude man courteous?
9. How make an ingrate thankful?
10. How ward off a curse?
11. The meaning of surrendering one's coat.
12. The beauty of patience; its resemblance to God.
13. The strength to bear a blow.
14. The healing power of patience.
15. Forbearance, a universal duty.
16. Forbearance, a universal need.
17. The majesty of courtesy.
18. Being sons of God.
19. Bearing sin like God.
20. Showing love like God.
21. The equities in love.
22. The fate of the unpitying.
23. The social bearing of self-respect.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

LET US READ THE BIBLE. FEW PEOPLE HAVE THE TRAINING to go deeply into the problems of its origin or into the philosophy of its teachings. But all can drink of its flowing life, not troubling themselves over the source of the spring or the analysis of the water. It quenches thirst; that is its supreme purpose and its final test.

It is amazing to what extent it holds a place of chief interest, even amid the distractions of our day and in the presence of our vast outpouring of reading matter. Even such a popular periodical as *The Ladies' Home Journal*, with exceptional literary resources at its command, has found it worth while to offer, as a special feature, a series of articles by Professor William Lyon Phelps, of Yale, upon Human Nature and the Bible. In the editorial introduction to the opening article the Editor says: "We feel that no greater good in journalism can be accomplished than to stimulate the universal reading of the Bible."

In these articles Professor Phelps deals with the Bible as a work of literature. His opinion as to its place in education and upon the pre-eminence of the Authorized Version appear in the opening statements of his first paper, from which we make these extracts:

"Priests, atheists, skeptics, devotees, agnostics and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion and religion with simplicity of diction.

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is

founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

"The translators made more mistakes in Greek than they did in English. When we remember that English is not a perfect language, for as a means of expression it is inferior to both Russian and Polish, it is marvelous to consider what that group of Elizabethan scholars did with it. We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this; I have no theory to account for the so-called 'inspiration of the Bible,' but I am confident that the Authorized Version was inspired.

"Now as the English-speaking people have the best Bible in the world, and as it is the most beautiful monument ever erected with the English alphabet, we ought to make the most of it, for it is an incomparably rich inheritance, free to all who can read. This means that we ought invariably in the church and on public occasions to use the Authorized Version; all others are inferior. And, except for special purposes, it should be used exclusively in private reading. Why make constant companions of the second best when the best is available? Read Fitzgerald's translation of Omar Khayyam; read Bayard Taylor's translation of Goethe's *Faust*; read Constance Garnett's translations of Tolstoy, Turgenieff, Dostoyevsky, and Chekhov. Great translators are rarer than great creative writers.

"The so-called Revised Version and modern condensed versions are valuable for their superior accuracy in individual instances; they may be used as checks and comments; but for steady reading, and in all public places where the Bible is read aloud, let us have the noble, marbly English of 1611. When I hear any other translation read in church I feel as I should

feel if I went to the theater to hear Shakspeare, and the actor should begin Hamlet's soliloquy something like this: 'I wonder whether or not I shall exist after death? Is it finer to endure a continuous run of bad luck or to win out by suicide?' "

TO-DAY WE HAVE NUMEROUS SYSTEMS OF BIBLE STUDY, AND THE books telling the student how to carry on this work are legion. One is tempted to wonder whether there is not too much of the mechanical in it all, whether the effort to work this or that method does not sometimes obscure its great purpose. This feeling increases with the contemplation of the character and effect of the Bible reading and memorizing done by our devout ancestors, who knew nothing of our modern "helps," yet in many cases knew their Bibles in a way to put their descendants to shame.

George Herbert Palmer, professor emeritus of philosophy in Harvard, has contributed a noteworthy article to *The Atlantic Monthly*, upon *The Puritan Home*. It is largely drawn from his own life, for he was born in 1842 of a family that had been on both sides "purely Puritan and American for nine generations," and in whose home life the best religious and cultural elements predominated. After his tribute to the fine influence of the Puritan homes he knew, with respect to education, art, and literature, he devotes a section of his paper to their use of the Bible and one to the character of the Puritan religion. Some of his statements, given here, reveal the reasons for the strong characters this class produced and the profound influence it has exerted on American history:

"Literary taste cannot well be directly taught. It comes best unconsciously, while the attention is given to something else. The Puritan child went through his many Bible-readings with a religious aim, the extraordinary beauty of the literature affecting him incidentally as something which could not well be otherwise. In that holy hush it was most naturally incorporated into his structure.

"I understate the case, however, in saying that the matchless English was daily read. Almost every week considerable portions were committed to memory. Before I was fifteen I

had learned half the Psalms, the whole Gospel of John, three of Paul's Epistles, and large sections of Job and Isaiah. And this personal study was undertaken, not in obedience to commands, but because frequent contact with noble thought begets of itself a desire for more intimate acquaintance. Any man with half an ear, living in the company of musicians, is sure to think music beautiful and important. Just so the Puritan youth was drawn, not driven, to the study of the Bible through association with the biblically minded. Before he was aware what processes were going on, he found himself in possession of something priceless. He understood good English, and pretty generally spoke it."

"The distinctive feature of Puritan religion is the stress that it lays on personality, the duty of preserving it and keeping it clean. A person is the one sacred being in the universe to whom all else is subservient. God Himself is a person, having intelligence, will, love and aversion, communicability and, above all, righteousness, or respect for other persons. He is no mere abstract mind, force, love, or law. Behind all these there is a He, their possessor and director. We too are persons, made in God's likeness and therefore able to have thoughts about Him which are true, however inadequate. Human relationships are our best clue to an understanding of Him and his government. Indeed, so near is God to man, that a finite person, perfect within his human limits, would be the fullest possible revelation of God and a fit object of worship. Loyalty to such a being saves us from sin and vicariously redeems the sinner. Vicariousness is a principle throughout the personal universe. The modern Socialist finds that my wrongdoing afflicts my group and by it must be healed. Individualistic Puritanism puts perfect manhood, the suffering Christ, in the place of the redeeming group."

THERE HAS BEEN MORE OR LESS CONTROVERSY OVER THE RELIGIOUS atmosphere of our state universities. So far as figures can go, the statistics gathered by the Council of Church Boards of Education are reassuring. Out of a total enrollment of 152,461 students not less than 130,486 reported themselves as having membership in various communions. That is, over eighty-five per cent. of these students profess some religious faith. Roman Catholics form seven per cent. of this student army and Hebrews two per cent. Hence about seventy-five per

cent. are members of Protestant churches. Of the denominations the Methodists contribute twenty-four per cent., the largest percentage from any one church; the Presbyterians following with fifteen, and the Baptists coming third with nine.

In this connection the words of President Kinley of the University of Illinois may be given very appropriately:

"There is no complete education without religion. Since education, up to a certain point, at any rate, is primarily the development of character, and since character is after all the training in moral standards, and since training in moral standards depends upon religious beliefs, it follows that religious training is a necessary part of a complete education. Since the state university cannot under the constitution and laws, provide the religious training necessary to a complete and well rounded education, it must be provided in some other way."

HOW LARGE IS THE FIELD OF ARCHEOLOGY? WILL THE PROFESSIONAL archeologist be likely to run out of material before long, just as world explorers have few great regions left into which civilized man has not penetrated? The war sadly interfered with research in those parts of Asia and the Levant commonly associated with archeology, but there seems to be a new and vigorous interest in it of late. One of the most recent references to the extent of archeological material is found in this foot note to an article upon *The Antiquity of Babylonian Civilization*, contributed to the *Journal of the American Oriental Society*, for October, 1921, by Professor A. T. Clay, of Yale (p. 262):

"In Babylonia there are thousands of square miles of territory which have not even been explored. Captain Bertram Thomas, an Assistant Political Officer, who had been stationed at Kalat Sikar on the Shatt el-Hai, informed the writer that on a journey through the vast territory east of that river he found the dry beds of four great canals paralleling the Shatt el-Hai, the shores of which were lined with hundreds of tells; and yet only three ancient sites are recorded on the maps of that entire region; namely, Tello, Surgul, and El-Hibba. Four expeditions have been conducted at Nippur, lasting a little over five years. With as large a force as has been used, it will require nearly a century to complete the excavations at that site. Erech, Ur, and many

other sites will require as much time. While Hall was digging at Ur, two years ago, he sent a gang to attack a small mound several miles north of that city, called Tell Obeid, too small to have been recorded on the maps. Almost at once they came upon bronze objects of the early period, which are more remarkable than any yet found in Babylonia. The country is literally covered with larger and smaller tells. The same is true of ancient Assyria. Some work has been done at a few major mounds, but hundreds remain unrecorded in any form. In digging graves a native found some bronze objects in a low and insignificant mound south of Nineveh, called Balawat, which when later excavated proved to be a palace of Shalmaneser III, where the now famous bronze gates were found. East of Assyria the country is covered with thousands of tells representing ancient civilizations; in one or several of these we may discover the oldest traces of the Sumerian civilization."

THE USE OF THE BIBLE IN THE PUBLIC SCHOOLS IS A PERSISTENT problem of education. Of late it seems to be coming into some prominence again. It is, therefore, a good thing to know just the situation on this point as it is affected by state laws. Dr. W. S. Holt, Associate Secretary of the Presbyterian Board of Ministerial Relief and Sustenance, has made a study of the situation, and *The Christian Century* thus summarizes his findings:

"He finds that only a few states forbid the reading of the Bible in the schools, and these are mostly states in which the Mormon influence is dominant, among these being Utah and Arizona. Five states specifically provide for the daily reading of the Bible in the schools, the most curious of these laws being that of the state of Pennsylvania, which requires the reading of ten verses daily without note or comment. In about half the states of the Union the reading of the Bible is permissible and is the common custom."

IN TIMES OF GREAT PUBLIC ANXIETY AND STRESS THE HUMAN soul tends to become prophetic. Then it lifts itself up to look beyond the immediate concerns of life, to peer into the chill mists about it, to judge the future on lines of great and abiding values. If the present state of mankind continues long we may expect that it will more and more become articulate in the voices of great

preachers or poets or writers who utter the very soul of humanity—its unspeakable longing. In writing in *The Christian Century*, upon *Some Living Masters of the Pulpit*, Joseph Fort Newton has given us a most interesting sketch of Dr. John A. Hutton, of Glasgow, and quotes a prophetic passage from this great preacher:

“I sometimes think that in a great, wholesale way we are all of us about to make a wonderful discovery. At times it seems to me as though we were on the edge and moment of a world-shaking revolution in thought and mood. For a long time now we have been feeling our way in a vast, unlit corridor, contending with others in the dark, striking out at shapes which seem to be wishing to do us harm, when all the time they, like ourselves, may only have been out upon their business, and, like us, in the dark. I sometimes think that in answer to the cry of our present distress a light is once more about to shine: and by this light we shall see again an open door, and beyond this door the fair earth and sky. I sometimes think that we are all of us on the point of making the discovery that our Christianity is true, and that for mankind to oppose it or neglect it, is for mankind in the long run—and a long run is needed for the testing of principles—to rush down a steep place and to perish.”

OWING TO HIS CHANGED ATTITUDE WITH RESPECT TO CERTAIN teachings, the most recent utterances of Dr. Reginald J. Campbell have attracted considerable attention. When the famous English preacher came to America recently, after an absence of ten years, he was interviewed by Elisha A. King, who wrote for *The Congregationalist* a report of the conversation. When asked if the preaching of the social gospel should continue to be made prominent, Dr. Campbell replied that he did not think there was much need for that emphasis now, and added: “The church should be on the side of social justice, but the worker will not be won thereby; he knows he can win the victory himself.” Questioned as to what the church should emphasize beyond all else to meet the world’s greatest need, he made this statement:

“The greatest need of the hour is personal religion. That is the remedy for all our present ills. The church itself needs this re-emphasis. The preacher who wishes to make his greatest

contribution to the religious life of his community will focus his efforts upon living and teaching personal religion within the church itself. And again let me say that the spiritual compensations are wonderfully satisfying. Since I have been here great numbers of people have responded to this kind of ministry."

IT IS CERTAINLY ENCOURAGING TO READ HOW MANY HUNDREDS of thousands have united with the evangelical churches in a year. Still one cannot help wondering how large a proportion of these newcomers are going to receive adequate training for the life newly professed by the act known as "joining the church." What about the Christian nurture that should result in complete dedication to our Lord and training of both spirit and mind for His service? What kind of statistics would we have if it were possible to report only the number who really become saints of God each year? But our questions make us apprehensive, so let us turn to this wise word of caution by Bishop Francis J. McConnell of the Methodist Church:

"As Christian workers we have given too much thought concerning getting people enrolled in the church and have forgotten that such act is only the beginning of the Christian life, and that it is followed by continuous training and development. The Christianity of daily life is a progressive matter. Though it were possible for every evil propensity to be entirely eliminated from our nature, even that would be but the beginning of the work of grace in the life. Human redemption goes on forever. Like education that begins with the dawn of consciousness and continues endlessly, the Christian development of man never ends. I like the term Christianizing better than evangelizing or sanctifying. Jesus used it to denote the drawing out and developing of all the powers of the religious nature and every other phase of human life."

LABOR PROBLEMS CONTINUE TO FURNISH A GOOD SHARE OF THE sort of news that makes us anxious when we read our morning papers. Strikes are averted rather than settled, or they are ended by compromise and more or less unsatisfactory adjustment when they do occur. The difficulty is that men, individually and nationally, are ever seeking to compose their differences by a

nice balance of selfish interests. The method is as old as human strife, and its failure has been as persistent. There is no solvent for the trouble, and can be none, save that offered by our Lord Himself in proclaiming the rule of love for others, of a real desire to promote the welfare of others equally with our own. Dr. John McDowell, writing in the *New Era Magazine* upon *Industry's Challenge to the Church*, says on this point:

"Love and only love will make industry work together for good; nothing else will. Everything else has failed. Law has failed; education has failed; science has failed; organization has failed; labor unions have failed; employers' associations have failed. Love and love alone can solve our industrial problems and usher in a period of industrial peace and prosperity based on industrial justice. Love will solve the three greatest problems in industry—namely, increased efficiency in production, increased equity in distribution, increased satisfaction in work."

EVEN FREEDOM HAS ITS LIMITATIONS. THEY ARE REACHED WHEN conduct transgresses the will of God, the laws of society or the rights of individuals. A foreigner in Maine has been convicted of using, before an audience, blasphemous language concerning members of the Godhead. The decision of the lower court was confirmed by supreme court of the state, which in doing so rendered this definition of freedom, one that forms a commentary on liberty worthy to be taught in our schools and elsewhere:

"The great degrees of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person; and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy."

THE INTERNATIONAL MISSIONARY COUNCIL, CONVENED BY THE Continuation Committee of the World Missionary Conference in

Edinburgh, in 1910, held its sessions at Lake Mohonk for about a week the past fall. Representatives from fourteen nations were present, Germany not included, to the regret of the conference, which declared by resolution that, "The wounds of the war cannot be fully healed until the way is opened for German missionaries to resume foreign missionary work." Dr. John R. Mott was elected president and Dr. A. L. Warnshuis, secretary. The next meeting of the council will probably be held in Europe in 1923. The purposes of the council are thus officially defined:

"(1) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make results available for all missionary societies and missions. (2) To help to coordinate the activities of the national missionary organizations of the different countries, and of the societies which they represent, and to bring about united action where necessary in missionary matters. (3) Through common consultation to help unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty. (4) To help unite the Christian forces of the world in seeking justice in international and interracial relations, especially where politically weaker people are involved. (5) To be responsible for the publication of the International Review of Missions and such other publications as in the judgment of the committee may contribute to the study of missionary questions. (6) To call another world missionary conference if desirable."

ACCORDING TO THE STATESMAN'S YEAR BOOK FRANCE HAS ONLY about a million Protestants. But they are of the most vigorous and aggressive sort, if we are to judge from a statement of Reginald L. McAll. He draws his figures from the *Agenda-Annuaire Protestant*, for 1921. A portion of his summary of the condition of French Protestantism is given here in condensed form:

"Excluding Alsace-Lorraine there are 776 organized 'cultes' or churches. To supply these centers there are now 840 ordained ministers, as compared with 872 on the list of 1918. Then, however, more than one half of them were mobilized, many never to return to their work. In this remarkable figure seven denominations are represented, of which the two branches of the

Reformed Church number together 644, the Evangelical group having more than two thirds of this total. The Lutherans have 73, Eglise Libre 42, Evangelical Methodists 28, Baptists 28, and various independent churches 15. In addition there are now ten French pastors working under the American Methodist Episcopal Church. The number of vacant pulpits is steadily decreasing.

"The home missionary work of these churches is of great importance. They maintain or assist in supporting more than 550 preaching stations, annexes or Sunday schools, which possess their own buildings.

"How is the vitality of these churches expressed? They support 53 hospitals and general asylums, including the well-known Asiles John-Bost at Laforce, established in 1848. Local charities and mutual aid societies exist all over the country. Thirty orphanages care for girls and nineteen for boys. Some of the 24 institutional plants for special work are noteworthy. One hundred 'Patronages' serve as social centers and homes for children and young men and women.

"Several agencies have developed for sending young people and children to the country in the summer, and permanent country homes are being purchased by the Mission Populaire.

"There are about 60 Protestant schools, and the number is increasing.

"In the French and West Africa colonies, for which they are entirely responsible, there are 179 French missionaries, both men and women. In 1918 the number was 185. This is in the proportion of one missionary for every five pastors at home. The corresponding ratio for the year 1918 in the United States was one to sixteen. The record is the more remarkable, when it is remembered that most of the French churches are small, and weak financially. Yet we find that in 1918 the French churches gave for foreign missions 16.5 per cent of all the money they raised. At that time American Protestants gave about 8.3 per cent for their foreign work, or about one half the proportion raised in France."

ALL REPORTS FROM SOUTHEASTERN EUROPE INDICATE A GREAT religious unrest, marked by a turning away from Rome on the part of masses of people and a definite trend toward the establishment of one or more new Christian bodies and toward the present Protestant communions. Mr. Robert P. Wilder,

General Secretary of the Student Volunteer Movement, in giving his impressions gained by a tour through that region says:

"When I spoke in Budapest upon the failure of education and civilization and held up Jesus Christ as the only hope of international peace and individual redemption, the applause from that audience of 1,500 students was most impressive. It was evident that they looked upon Him with great favor; some as the only hope of humanity, others as a possible hope who should be tried.

"In Sofia night after night students crowded into the largest available halls, to hear addresses on the power of sin and the power of Christ to save from sin. In nearly all the large meetings a number stood through the services. On this tour the average length of an evening meeting was three hours; one in Budapest lasted four hours; one in Cluj nearly five hours; so eager were students to hear. We had also most satisfactory meetings for professors in Jugo-Slavia, Rumania, Austria and Czecho-Slovakia, showing their willingness to listen to moral and religious appeals which are non-sectarian. I believe it is essential that each year evangelistic and apologetic campaigns should be carried on in these countries. The speakers should be as broad in their sympathies and as direct in their appeal, as was Jesus Christ. They should also be as narrow as He was in insisting upon the fundamentals of the Christian faith. I return to North America with a deepened conviction as to our responsibility to help carry the Gospel to the unevangelized of all lands."

RELIGION CONTINUES TO HOLD ITS PLACE AS THE SUPREME HOPE of the world. This is seen in frequent utterances by observers in many lands and by thoughtful writers on world affairs. Under the title, *An Exile's View of His Country's Fate*, Baron Rosen, former Ambassador from Russia to the United States, contributes to *The Saturday Evening Post* an article from which this observation concerning the place of the Russian church is quoted, followed by his tribute to America's attitude and helpfulness toward Russia:

"In this darkest hour of the nation's history there gleams one ray of light, one glimmer of hope, and that is the marked revival of the religious spirit among the people, a movement so powerfully impressive that it has compelled the respect even of

the Bolsheviks. In spite of all the odium and ridicule they have endeavored to cast on religion as the 'opium of the bourgeoisie utilized for the purpose of enslaving the proletariat,' in spite of all their endeavors to poison in their schools the minds of the youth of the country with their teachings of contempt for the religion of their fathers, in spite of the infamous murders and nameless cruelties perpetrated on metropolitan archbishops, bishops, priests and members of the lower clergy, they have not dared touch the church. The church is the only institution of historic Russia which the Bolsheviks have not dared destroy and which is functioning to this hour—the only consolation and hope of a nation in despair."

"But whatever fate be in store for Russia, there are two things the Russian people will never forget, and they are that this country has been the only one of the recent belligerents that has not had a hand in and has refused to sanction the disintegration of Russia, and that the American people in its unbounded generosity and truly humane charity is the first to come to the rescue of the stricken nation's starving children."

INDIA IS IN A FERMENT THAT IS CAUSING ANXIETY TO THE British Government and holding the thoughtful attention of all who follow the making of history in these days. Rev. Lynn Hoover Rupert writes to The Christian Advocate, from Mussorie, India, a brief outline of the situation, showing how the economic, educational, political, and spiritual forces are to-day so active that India is on fire with conflicts of theories and purposes. Of the spiritual side he says:

"Spiritually India is passing through a refining fire! This is the real secret back of some phases of the economic and most of the phases of the educational and political burnings. It will refine only in proportion to the investment which Christianity and those who love it are willing to make. The caste system is falling into disrepute today more than ever before. Many rules of this religion of the kitchen and bathroom are discarded or neglected; one of the great curses of India, child-marriage, receives more frowns from the thoughtful Indians than were ever suggested by the fondest dreams of fifty years ago. The progress of the Mohammedans over the Hindus is at least slowed up if not checked in the only land conquered but not converted by the Mohammedans. Christianity is progressing more rapidly daily at the expense of both groups, Hindus and Mohammedans.

Truly the leaven is leavening the whole lump. To this the leaders are not entirely unobserving. As a result, the Mohammedan and Hindu leaders have united to fight the fire that is consuming the dross of paganism."

WHAT IS BECOMING OF THE AMERICAN INDIAN? IT IS PROBABLE that our general public has as little interest in his welfare as in that of any tribe or branch of the human family outside the white race. We are told that the Indian is fast disappearing, and then that his numbers are increasing. Wherever the truth may lie, we surely owe him every brotherly consideration that Christianity and American fairness enjoin. The Northwestern Christian Advocate gives some recent figures about the red men and brings an implied indictment against our churches in this paragraph:

"According to Superintendent E. E. Higley, of the Indian department of the Methodist Board of Home Missions, there are more than one-third of a million Indians in the United States, and fifty-seven distinct languages are spoken. A survey among the Indians has just recently been made by the Centenary officials and shows that not only the full-blooded Indians are increasing, but also the mixed bloods. With better homes, medical attention, and better care of Indian babies and with the missionaries taking the gospel of soap, sanitation and salvation, the increase of the number of Indians will continue. Two-thirds cannot understand the American language. Thirteen per cent. of them are afflicted with tuberculosis, and 80,000 suffer from trachoma. Three out of every five Indian children die before the age of five years. There are 430 Protestant missionaries and 275 Catholic, with 616 church buildings with a membership of 42,000 Protestants and 51,000 Catholics. Fully two-thirds of the whole Indian population are yet without gospel privileges whatever, either Protestant or Catholic."

ONE OF THE INDEXES TO THE MORAL CONDITION OF A NATION is found in those facts which disclose its regard for the marriage relation. At present the tendency in Western countries seems to be toward what has been called consecutive polygamy. People actually marry with the idea of a divorce if serious differences of opinion arise or interests clash. Not only so,

but it is even held that a husband or wife really should be unselfish enough to consent to a divorce if the other has discovered a more attractive companion than the one to whom he or she was united in the solemn vows of marriage. These figures have recently appeared in the American press:

"England had 4,401 divorces last year, and is much alarmed thereat. According to recent figures every eleven days America has as many as England has in a year. About 133,000 American families split up in 1920. It is computed that every four minutes of every hour of every day and night some American couple arranges separation. In the last twenty years 3,767,182 American men and women secured divorce papers. This involved 5,600,000 minor children, whose homes were wrecked by the divorce mills. This is a frightful condition of affairs if these figures are even approximately correct."

IT WOULD APPEAR THAT OUR BODIES RENDER THEIR BEST WORK much more easily than our minds do. In fact the mind of man seems to be about the laziest thing on earth. Watch your own daily habits closely—if you can get your mind down to the task—and see whether you do not do many routine duties in a way more or less wasteful of time and energy, simply because you have never given enough thought to the matter to devise a really efficient method. The editor of *The Medical Review of Reviews* tells of a certain college professor who said that he hugely enjoyed various forms of muscular activity, whether work or play, but confessed that he had to drive his mind to work and that it wandered so easily that he constantly had to force it to its task. The Editor then makes an extended comment on this characteristic failing, from which these sentences are taken:

"So we may freely admit that by nature man is mentally lazy, and that this mental inertia is something that must be overcome in order to achieve success. The line of resistance leads to parties, to the movies, to social affairs, to this, that and the other, until we deceive ourselves into believing that we have no time for serious work. If we will be honest with ourselves we will admit that we have as much as the person who is making a success; but we do not want to overcome our mental laziness, preferring the

ease, the 'good time,' the 'hail-fellow-well-met'—anything, in fact, to strenuous mental work; and our plea of 'no time' is a mere camouflage by which we are trying to deceive ourselves and others."

"Reason is one of the rarest things with us. Our daily lives, as well as our minds, run in ruts, which deepen as we grow older.

"All this is in illustration of the fact that it is easier for us to work by rote, by rule of thumb, by trial-and-error, by the formation of habits which are only approximately economical, than it is for us to think and plan. In other words, we all of us are too lazy to use our minds efficiently; and probably as regards the ordinary affairs of life, even our Edisons and our Burbanks are open to the same criticism. Possibly the story related of Newton that he made a hole in the door to admit the cat and then beside it a smaller hole to admit the kittens is not far-fetched. Few of us, even of our wise ones, use our brains efficiently. An illustration of the fact that man ordinarily does not use his reasoning powers is in the prevalence of superstitious ideas regarding bad luck or good luck."

A LAMENTABLE NUMBER OF SERMONS SUFFER A KIND OF INFANT mortality. They are born on Sunday, but fail to live out the week in the hearts of those who hear them. Many of them don't survive the Sunday dinner. The trouble is prenatal. Attention is centered too much upon the circumstances of delivery, and not enough upon all those conditions that determine what is to be born and whether it is to have vitality enough to survive the hour of coming into the world, or, if it does, to be capable of any worthy purpose in life. Sermons that are not conceived in prayer and developed by unstinted work are doomed to short, unenviable careers. This paragraph appeared in *The Christian Herald*:

"Confess, you ministers. Did you not jot down the title that cost you the least mental unrest? You know you did not cudgel your brains to the point of creative activity. In the long run, the strength of the ministry lies in the strength of the pulpit; the strength of the pulpit lies in the fresh, stirring sermon, the one the minister has sweat blood to produce. Such a sermon creates its own live title. A dead sermon cannot inspire an appealing title."

THE GREAT MASS OF DISCUSSION EVOKED BY THE DISARMAMENT Conference in Washington seems to have made it pretty clear that the fundamental error of the Peace Conference which framed the Treaty of Versailles was, that it did not give the economic factor its due prominence in the readjustment of European affairs. And back of the actual question of the reduction of armaments, at the Washington conference, lay vast economic problems which will continue to press for solution. In speaking the economic side of the Peace Conference, Mr. Frank H. Simonds has said, in *The Review of Reviews*:

"At Paris there was no mistaking the right of the peoples which had for varying periods been subject to an alien and hateful rule to assert their own right to independence and national solidarity. But the construction or reconstruction of the Polish, Bohemian, Rumanian, and Jugo-Slavic states, and the erection of a mutilated Hungary and a fragmentary Austria into independent states, were operations that paralyzed the whole economic and industrial life of Middle Europe.

"When nationalism had had its sway, then it became plain that the consequences, however morally righteous, were economically abhorrent. The vast Danube valley, even more completely a unit than that of the Mississippi, was broken into innumerable states, each of which had marked its frontiers not with posts but with barbed wire fences. Rails were lifted where countries joined. Mutually dependent fragments of an old state halted all commerce at their frontiers.

"It became clear, too, with the passing of time that if some of these new 'succession' states could, in time, create new economic systems, or had within themselves the potential resources to become self-supporting, others were doomed if they remained free."

THAT WAS THE MOST SOLEMN AND IMPRESSIVE BURIAL OF A mortal, on Armistice Day at Arlington, that mankind has witnessed; most impressive and solemn in that it fell upon the eve of a troubled world's brighter day, or darker night. In all the somber history of war no soldier was ever laid to rest in the presence of such a concourse of earth's greatest chieftains and ablest statesmen. They had gathered at America's capital to seek some way to make this the last great funeral of its

kind. The whole nation joined with them in consigning to the grave the body of an unknown American soldier, while marvelous devices of this material age enabled vast audiences on both the Atlantic and Pacific coasts to listen with the multitude at Arlington to the hymns, the reading from the Scriptures, and the eloquent tribute of the President, closing with the Lord's Prayer—the petition for the coming of the Kingdom of God.

When these lines are read the world will know whether the Disarmament Conference gives promise of a more peaceful future, or whether the voices about that grave on Armistice Day were but the prophetic murmur of an unspeakable lament of nations.

If the words of the President there uttered, upon the awfulness of armed conflict and the urgency of peace, can do aught to command the exhaustion of every resource to prevent such scenes they should be repeatedly sounded in the ears of our citizens, and we give them here:

"It was my fortune recently to see a demonstration of modern warfare. It is no longer a conflict in chivalry, no more a test of militant manhood. It is only cruel, deliberate, scientific destruction. There was no contending enemy, only the theoretical defence of a hypothetic objective. But the attack was made with all the relentless methods of modern destruction. There was the rain of ruin from the aircraft, the thunder of artillery, followed by the unspeakable devastation wrought by bursting shells; there were mortars belching their bombs of desolation; machine guns concentrating their leaden storms; there was the infantry, advancing, firing, and falling—like men with souls sacrificing for the decision. The flying missiles were revealed by illuminating tracers, so that we could note their flight and appraise their deadliness. The air was streaked with tiny flames marking the flight of massed destruction; while the effectiveness of the theoretical defence was impressed by the simulation of dead and wounded among those going forward, undaunted and unheeding. As this panorama of unutterable destruction visualized the horrors of modern conflict, there grew on me the sense of the failure of a civilization which can leave its problems to such cruel arbitrament. Surely no one in authority, with human attributes and a full appraisal of the patriotic loyalty of his countrymen, could ask the manhood of kingdom,

empire, or republic to make such sacrifice until all reason had failed, until appeal to justice through understanding had been denied, until every effort of love and consideration for fellow men had been exhausted, until freedom itself and inviolate honor had been brutally threatened.

"I speak not as a pacifist fearing war but as one who loves justice and hates war. I speak as one who believes the highest function of government is to give its citizens the security of peace, the opportunity to achieve, and the pursuit of happiness."

ORGANIZATIONS AS SUCH HAVE SOMEHOW SELDOM SOLVED the problem of efficiency as well as does the energetic and intelligent individual. The very nature of organization is to exercise restraint at one point and constraint at another. However loyal and enthusiastic the individual member, he finds his thinking more or less done for him and his activities directed by views which he does not always approve. When the members subordinate themselves in good faith, and the organization is conducted on sensible lines, much is accomplished. Yet even then, often a single gifted man possessed of authority and facilities is able to produce results and bring things to pass in a way that overshadows the results of combinations of men acting on the principle of their united intelligence.

This is a fact well worth keeping in mind in these days when individualism is frowned upon by ideas of social consciousness, social conscience, and social effort, and when socialistic and communistic schemes of all sorts are hawked about the world as cure-alls for its troubles. Whatever we may think of the character or public usefulness of such an individual as Hugo Stinnes, the outstanding industrial captain of the day in Europe, his capacity to accomplish results where organizations of men hesitate or fail, is a notable instance of the capable individual's advantage over the group. The Budapest correspondent of the Manchester Guardian not long ago wrote of him:

"With his emergence into the field of reconstruction Herr Stinnes becomes at once the good and the evil genius of the Central European situation. As a politician he is the darkest reactionary. But as a reconstructor of Central Europe—as a realist

and practical economist—Herr Stinnes may prove to be the looked-for saviour. What relief organizations, reparations, and repartition commissions, English and American business missions, Rome and Porto Roso conferences, Bruck conferences, Central European political emissaries, etc., have failed over a period of three years to do, this man has done in a few weeks. For the last eighteen months the Austrian blast furnaces have been standing idle for want of coke. Stinnes appears on the scene, coke arrives immediately, and one blast furnace after another begins to blow. Simultaneously, all Austrian industry takes a new lease of life. The agricultural machinery works, which were badly wanting supplies of iron and steel, are about to restart, and the sorely suffering districts of Serbia, Hungary, Rumania, and Upper Austria may again obtain machinery. The same holds true of the engineering works all through these countries.”

THE BOLSHEVIST IDEA OF HONOR AND THE SACREDNESS OF EVEN his own laws may be judged by the conduct of the government of Lenine and Trotsky toward the church in Russia. The Constitution of the Russian Socialist Federated Soviet Republic says:

“With a view to insuring real freedom of conscience for the laborers, the Church is separated from the State, and the school from the Church, and the freedom of religious and anti-religious propaganda is the recognized right of all citizens.”

But V. Ladizhensky, a writer in *Sovremenniya Zapiski*, a Russian monthly published in Paris, has shown how utterly the present tyrants who control that country have violated these provisions. State authorities have become violent enemies of religion, and persecution has been widespread. The general effect seems to be to stiffen the determination of the people, who “could not renounce the religion of their ancestor.” The article closes with this paragraph:

“Notwithstanding the general terror and the indifference of a certain part of the population, covert and sometimes open resistance is offered to the authorities because of the persecution of religion. The greater the persecution became the stronger grew the religious feeling among the people—just what the Communist authorities so greatly feared. And it is very signifi-

cant that open protests against religious persecutions occurred more frequently in the year 1919 than in 1918."

THE PROHIBITION AND ANTI-PROHIBITION FORCES ARE BUSY enumerating and proclaiming results and imagined results of the adoption of the Eighteenth Amendment. The Washington Times offered a prize for the best answer to the question, "What Has Prohibition Done?" It was awarded to Rev. Sam Small, known for more than a generation as one of the most courageous and aggressive champions of the prohibition of the liquor traffic. Here is his answer:

"It has divorced our Government from quasi-partnership with the liquor trade and emancipated politics almost wholly from its domination. Relieved countless homes from drink evils. Made sober and useful men of thousands who were becoming dissolute. Given new hopes of happiness and security to millions of mothers, wives, and children, and guaranteed growing generations of healthier and more effective Americans. Abolished public drinking almost entirely, cleared the highways of offensive drunkards. Enlarged trade in useful merchandise. Improved labor efficiency. Increased savings accounts. Augmented school attendance and college matriculations by thousands previously prevented because of drink in their homes. Disbanded many vicious clubs and associations for dissipation and substituted patronage of newspapers, magazines, books, music and movies. And made paramount a necessary national decision that the Constitution shall be the supreme and adequately enforced and obeyed law of the land."

THE WORLD IS A PLACE OF ENDLESS NEED, AND ONE OF THE priceless opportunities of the Christian life lies in this very fact. The cultivation of responsiveness to calls for sympathy, help, love, forbearance, and for all the virtues that answer to the appeals from suffering, grieving, disappointed, needy lives, forms a chief part of the career of a real Christian. It is useless, while the whole world lieth in sin, to hope that we can ever be free to devote our time for soul culture wholly to hearing and reading spiritual messages and to the meditations

that are so necessary to their appropriation. In speaking of *The Perennial Poor*, *The Continent* lately said editorially:

"There are weak people who must be forgiven more than seven times. There are needy folk who must be helped and then helped again. There are causes which must be cared for this year and again next year and for each of the years that will follow. Most men prefer the short task that can be ended; but most tasks cannot be ended. It is the part of courage to settle down to them and do what needs to be done as they keep recurring. God makes his sun to rise day after day. It does not come up occasionally; it rises every morning, obeying its unending duty in perennial faithfulness. Sons of that Father must settle down to the task of life with the same unfailing fidelity."

BOOKS

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF JOB¹

This latest commentary in the set called the *International Critical Commentary* has something pathetic if not tragic about it, because the great scholar who began it died before the completion of the work. The quotations which Dr. Gray gives in the preface from the memorandum of Dr. Driver show not only the thoroughness with which that theologian worked, but his intense interest in Old Testament learning, even to the end of his long and useful life. Only a month before his death, which occurred in February, 1914, he wrote:

"I began this in August, 1912; and have completed the first draft of virtually all the philological notes, and revised them as far as about c. 14. I have also completed virtually the translation and (fairly completely) the exegetical notes on c. 3-9 and 40-41. * * * Such exegetical notes as I have written he [the editor] can utilize, supplement or amend as he likes. I should naturally like the explanations, etc., of my *Job* in the *R. V.* to be, as far as possible, adopted, but I do not make this a *sine qua non*."

¹ A Critical and Exegetical Commentary on the Book of Job, together with a new translation by the late Samuel Rolles Driver, D.D., and George Buchanan Gray, D.Litt. (*International Critical Commentary*). New York, 1921. Two vols. Vol. I, pp. LXXVIII + 376; Vol. II, pp. XII + 360.

Such comments, coming from a man who realized that his earthly life was nearing its end, possess peculiar significance. It was Dr. Driver's strong desire that Dr. Gray should complete the work. Both men were well qualified for the task. Driver's large contributions to Old Testament scholarship in his Introduction to the Literature of the Old Testament, his valuable treatise on The Use of the Tenses in Hebrew, his Notes on the Hebrew Text of Samuel, his part in the standard Hebrew and English Lexicon of the Old Testament, and his excellent commentaries on other books, not to mention other important works, have given him a position among English scholars which is in accord with his pre-eminent place as Regius Professor of Hebrew at Oxford. Although Dr. Gray's publications have not equalled those of Dr. Driver in number or importance, they are still of ample merit to give him a respectful hearing whenever he speaks or writes on subjects connected with his chosen field of learning. We are not in agreement with the critical viewpoint of Driver or Gray; yet they are far more moderate and reasonable than many Old Testament scholars, and we are pleased to notice in their writings a reverent spirit and a recognition of the sacredness of Scripture which are lamentably lacking in the work of many theologians. These qualities make these two volumes superior to many others in the same series.

Dr. Gray acknowledges entire responsibility for the Introduction, for several sections of the translation, commentary, and philological notes, and for occasional alterations in the parts of the task which Dr. Driver had completed. The relegation of the philological notes to the second volume in the American edition has made the commentary far more usable. Still it should be remarked in passing that it was practically impossible to separate all the philological notes from the commentary and that the attempt to do so makes it necessary for the student unfortunately to look in two places for a complete understanding of the interpretation of any passage.

In a note in the Introduction (pp. XXII-XXIII) Gray shows his broad literary sense and his true appreciation of the

character of the Book of Job when he writes: "A drama in any strict sense it is certainly not; in the Prologue there is movement indeed, but the Prologue is narrative,—an anticipation of the novel rather than of the drama,—and in the dialogue there is no dramatic movement. There are in the book, it is true, all the elements that might have been combined by a Greek into a great drama: The Hebrew writer has used them differently, and his work was certainly never acted in ancient Judah."

He compares Job with the Dialogues of Plato, but thinks it improbable that either one influenced the other. As to the question of the historical element in the story of Job he says: "Between these two extremes (the older view that it is entirely historical or traditional and the view that it is entirely fiction), it is possible to hold a middle view that the fundamental elements of the story—the righteousness of Job, his endurance under trial, etc., the scene in which it is laid and the names of the persons are some or all of them derived from tradition; if this were so, it might offer some suggestions as to whence the story came" (p. XXVI). After discussing the points of resemblance between the Biblical story and the so-called Babylonian Job he concludes: "At present, at all events, it cannot be said that any Babylonian source of the Book of Job has been made out" (p. XXXIV).

The moderateness of Gray's critical position is seen in the remark that "the work * * * as it left his hands consisted of Prologue, Dialogue and Epilogue" (p. XXVI). Nevertheless he considers the great chapter on the search for wisdom (28) as "an independent poem which formed no part of the original work" (p. XXXVIII). Concerning the imperfect third cycle of speeches he asserts: "The probability is great, not that to the third cycle Zophar contributed nothing and Bildad less than half a dozen distichs, but that the speeches of the third cycle have through some accident reached us in a very imperfect form, part of them having been lost, the remainder dislocated" (p. XXXIX).

Although we do not agree with Gray's critical views con-

cerning the other alleged additions to the book, there is much to be said in favor of this contention. The sentiments in parts of chapter 27, which is assigned to Job, do not agree with his sentiments but do agree with those of the three friends. Compare in particular verse 10 with 22:26-27 (Eliphaz), verse 13 with 15:20 (Eliphaz) and 20:29 (Zophar), verse 14 with 20:10 (Zophar), verses 16-18 with 20:18-21 (Zophar), verse 18 with 8:15 (Bildad) and 18:14 (Bildad), verse 19 with 20:7-8 (Zophar), verse 20 with 15:21 (Eliphaz) and 20:8 (Zophar), and verse 22 with 11:20 (Zophar). Indeed a comparison of 27:13-23 with chapter 20 containing Zophar's second speech creates a suspicion that here we have certain fragments of a lost speech by the same man. However, we agree with Gray that a complete reconstruction is impossible. On the other hand, we do not agree with him that the speeches of Elihu in chapters 32-37 are a later addition to the book. The absence of any reference to Elihu or his speeches elsewhere in the book is due to his position as an intermediary between Job and his friends and as the forerunner of the sublime speech of God from the storm. His logical position in the book is firmly fixed. Gray regards 38:1 to 42:6 as an original and essential part of the book.

As to the purpose of this literary masterpiece he says: "The book aims not at solving the entire problem of suffering, but at vindicating God and the latent worth of human nature against certain conclusions drawn from a partial view of life" (p. LI). After discussing the theological ideas it contains and its language, he decides "that Job was most probably written in the 5th Century B. C.; since much of the evidence taken in isolation is neither rigorous nor indicative of such narrow limits as a century, the possibility of a somewhat earlier or a somewhat later date may be entertained as alternatives; but several lines of evidence are very unfavorable to any theory of much earlier or much later date" (pp. LXX-LXXI). It is impossible to examine this evidence here. Indeed much of it is quite subjective. Nevertheless we believe that the general theme of the book and its treatment as well as its points of resemblance to

the earliest time of the Wisdom Literature favor a date about the time of Solomon and that nothing either in its theological ideas or its language is inexplicable on this theory.

The commentary is on the whole thorough and scholarly, and is not so much given over to textual criticism as is the case with some other commentaries of recent publication. It is possible here to refer to only a few points. In 3:14, where the Authorized Version renders, "With kings and counsellors of the earth which built desolate places for themselves," our author suggests "pyramids" as a possible meaning since the change of one letter in the Hebrew word would give a form like the Arabic word for "pyramid." The suggestion seems reasonable. Instead of the familiar words, "Is there any taste in the white of an egg?" (6:6), he follows the margin of the Authorized Version and translates "the slime of purslain." This is probably correct, or at least more likely than the old translation. The word for "slime" is found elsewhere only in 1 Samuel 21:13, in reference to "spittle." This is not decisive; but more weighty is the fact that the other word is never used elsewhere in the Old Testament, while the word for "egg" occurs six times (Deut. 22:6; Job 39:14; Isa. 10:14; 59:5). On the other hand, the word used here is found in Syriac of a plant with thick, slimy juice. The commentator, in Job 9:13 and 26:12, identifies Rahab with Tiamat, the monster of Babylonia mythology. His rendering of 11:7 is very happy: "Canst thou find out the immensity of God? Canst thou attain to the limits of the Almighty?" In 13:4 he is rather too literal. "Ye are plasterers of falsehood" is certainly not euphonious. Still it is truer to the Hebrew than the old reading "forgers of lies." The figure is not that of the forger, but of plastering or covering up the truth with falsehood. The reading, "fill his belly with the sirocco," (15:2) is startling enough, but it is true to the original. Like the Arabic word "sirocco" the Hebrew is used chiefly of the destructive east wind (Job 27:21; 38:24; Psa. 48:7, etc.).

It is a serious omission that no mention is made of the traditional Messianic interpretation of Job 16:19-21 or even

19:25-27. "The witness in heaven" of the former passage and the "vindicator" of the latter passage are both interpreted of God. Nor is any illusion made to the idea that the appeal to God against God suggests a distinction in the Godhead which foreshadows the doctrine of the Trinity. Job 19:25-27, according to the commentator, refers to a vindication of the sufferer after death. Verse 26 is so difficult that the first line of it is omitted from the translation and one must look to the philological notes for a presentation of its possible meaning. Even less excusable is the omission of the translation of 30:13, 18, parts of 34:29-32 and 39:13. The "interpreter," whom Elihu mentions in 33:23-25, is considered to be a prophet who interprets the will of God to man. Here again the possibility of a Messianic reference is entirely ignored.

The new translation of 38:2, "Who is this that darkeneth the purpose (of God)?" is a decided improvement, as the parallel uses of the word show (Psa. 33:10; Prov. 19:21; Isa. 19:17; 46:10; etc.). Another improvement is in 38:3, "Gird up thy loins now like a mighty man." The comparison is to a warrior girding himself for the battle, as the Hebrew word shows. We are also pleased with the reading of 38:13, "That it might take hold of the skirts of the earth, and that (so) the wicked might be shaken off it." This is much better than "the ends of the earth." The common Hebrew word usually means "wings," but is sometimes used figuratively of the skirts of flowing Oriental garments (Num. 15:38; Deut. 22:13; Ruth 3:9; 1 Sam. 15:27; etc.). The dawn is represented here as taking hold of the skirts of the earth to shake the wicked off it. Finally, the translation of 38:37, "Who tilteth the water-skins of the heavens?" brings out the idea better than that of the Revised Version, "Who can pour out the bottles of heaven?" while the Authorized Version, "Who can stay the bottles of heaven?" is exactly opposite to the Hebrew. The verb is a common one, meaning to lie down. In the causative conjugation used here it means to cause to lie down, to lay down, and is so used elsewhere (1 Kings 3:20; 17:19; 2 Kings 4:21; 2 Chron. 16:14). Although the meaning to tilt or pour out

is not found in the Old Testament, the equivalent Arabic word has the latter meaning.

The second volume is filled with philological notes somewhat in the style of Driver's valuable Notes on the Hebrew Text of Samuel. It compares the ancient versions, gives many illuminating studies of the *usus loquendi* of Hebrew words and phrases as well as grammatical notes, and makes a liberal use of the cognate Semitic languages. The indices of subjects and of the Hebrew words discussed increase greatly the usability of the two volumes. Altogether this commentary is so learned and sane that it is bound to take its place as the standard work on the Book of Job. In nearly all respects it is far superior to the work of Dr. Morris Jastrow, Jr., which was published last year.

JOHN H. RAVEN.

THE NEW STONE AGE IN NORTHERN EUROPE²

Readers who are interested in Professor Conklin's book, *The Direction of Human Evolution*, reviewed in the issue of October, 1921, would do well to accompany it with the book now under review. The two works are admirably complementary. Professor Conklin is particularly interested in plotting the curve of human progress from the earlier days onward. Professor Tyler is concerned chiefly with one prehistoric period in one restricted section of the world. Both, however, touch upon the general movements of mankind as related to the problem of progress. A comparison of the early chapters of the two books (Conklin, ch. II; Tyler, ch. I) will serve to show the common ground covered by the discussions which from that point on are carried forward in a different way and for a different purpose. Professor Tyler's last sentence also is in very close parallel with Professor Conklin's final observation. Both speak optimistically, though Professor Tyler is far less confident. He says:

"We know something of oceanic currents. Of the current of the evolution of life we know almost nothing, but we hope

²The New Stone Age in Northern Europe, by John M. Tyler. New York, 1921. Pp. XII + 310.

that our theories are no more inadequate than the feelings of our Neolithic ancestors. Certainly the current has not yet been charted. We catch glimpses of its sweep. Over what stormy and dangerous seas and to what undiscovered island or continent it is carrying us, we do not know. It seems to set toward fairer climes beyond our vision. We set sail millions of years ago; we shall not arrive tomorrow" (p. 291).

This is modest if not over-confident; it is hopeful if not optimistic.

The most significant sentence in Professor Tyler's whole discussion, as I see it, and the key to its chief interest occurs in the Preface and has been chosen by the publishers for presentation on the jacket: "Most of the germs, and many of the determinants of our modern institutions and civilization can be recognized in the habits, customs and life of the Neolithic period." The whole book is a dissertation upon this thesis. And it is a fascinating record, binding together the personal, social, and institutional life of the present and the life of men in days before history, in the ordinary sense, began to be. There were no written records then or for ages afterward—and yet, from the unconscious and objective records left in caves, on river banks and the shores of ancient lakes, in carved bone, chipped and polished flint, pictured walls, burnished bronze, and ornamented pottery, we are brought close to these men, our brothers, who were pathfinders and pilgrim fathers when the world was young. We know something of their physical characteristics, their art, their social life, their religious beliefs, their fears and hopes. I have always said that I should like to build a monument to the primitive man, the leader, the founder, the inventor. Since reading these two books this admiration for the earliest men has been deepened and intensified. What a genius he must have been who first thought of making the axe, the hammer, the knife, the cooking utensil, who first built a fire, reared a roof, domesticated a wild grain or a wild animal. Very likely my monument would be erected to a woman and not to a man, for by common consent woman is credited with having been the founder of the domestic arts and their inventor. Very well, let credit go where credit is due.

By the reading of Professor Tyler's book several convictions which I have long cherished have been confirmed. One is this: So long as we remain on the firm ground of history and deal with objective and undeniable data, man is seen to be, always and everywhere, *man*—with the same general characteristics, tendencies, gifts, and powers. I am not here and now raising an issue as to the hypothesis that man passed through a pre-human stage of existence. Both of our authors believe this thoroughly. Neither one, however, uses it to belittle man, to rob him of his crown of freedom and responsibility or to lower him to the animal level. Hence with these two biologists, human evolution becomes a purely biological question which we may dismiss at this point as of minor importance.

My point here is different. It is evident that when we leave the question of comparative anatomy, which is psychologically irrelevant, and hypothetical bones which may be of the "highest ape" or the "lowest man" (p. 16) and therefore of entirely uncertain meaning, and come to what is undeniably and historically human, we get man, in all essential matters, *as we know him*.

Professor Tyler says: "We lose sight of our ape-man as he is advancing toward the threshold of manhood, not far away" (p. 17). I should much prefer to say on purely scientific grounds, that we have only hypothetically caught sight of him. Professor Tyler goes on to say: "We are not sure whether he was our ancestor or merely a cousin of our ancestor, once or twice removed; we still lack foundation for any hypotheses as to exactly when, where, or how the erect ancestral ape-man emerged into real manhood" (p. 18). I would ask the reader to underscore the last two words in his mind for they really involve the vital point at issue. The emergence here is into a "real manhood."

Professor Tyler's next sentence brings into still clearer relief the distinction which I am endeavoring to press between biological hypotheses as to origins and genuine history based upon undeniable objective data. He says: "Millennia passed between the days of Pithecanthropus and the first human migra-

tions" * * * (p. 18). A little later on he says: "The first unmistakable relic of man in Europe is a human lower jaw found in the Mauer sands near Heidelberg" (p. 28).

The next race of which we have any remains, and these few and far between, was the "Neanderthal man" (for description see p. 29ff.). From the remains which are connected with the bones and skulls of these early men the inference is drawn that they knew the use of fire, cooked the flesh of animals killed in hunting, and had invented implements for the chase, for preparing food, and for making clothes. These men belonged to the stone age and, while of low type anatomically, were undeniably men. Even admitting all that is claimed for the evolutionary hypothesis of origins, the first men of whom we really know anything had made the essential discoveries which involve the possession and use of distinctly human faculties.

The second impression made upon my mind by reading Professor Tyler's book is that civilization, in the sense of the possession and use of the means of culture, is much earlier and of more rapid development than we have been wont to think. The arrival of the famous Cro-Magnon race in Europe is placed by anthropologists at 25,000 B.C. Back of this date, a long period of life in their original seats somewhere in Asia must be allowed this remarkable people. Professor Tyler says that with them "there sprang up an art never since surpassed in its own field except, perhaps, by that of the Greeks. Their bone implements are adorned with the most life-like carvings or sculptures. On the walls of caves we find paintings as realistic and alive, and often as finely executed in detail and coloring, as the best animal painters of our day could produce" (p. 31). Along with this artistic gift went other graces and accomplishments, including unmistakably a belief in the future life. "They had food and raiment, fair shelter, excellent art, alert brains, and probably a fair degree of social life" (p. 32). This is very important in its bearing upon the conditions of primitive life as well as upon questions of criticism in connection with the Old Testament. Professor Tyler expresses in

many places a conviction that the conditions of primitive life were much less grim, forbidding, and brutal than modern scientists have been accustomed to picture it. Once and again I have caught glimpses through these pages of a condition which resembles strongly the Bible pictures of the Garden of Eden.

Professor Tyler says of the condition of the early Lake-dwellers: "A lake dwelling of any size is inconceivable without a well-advanced social development. It could hardly be founded, builded or maintained without close co-operation. Families had to live closely crowded together, almost as in our modern cities. Neighbors had learned to get on with one another and live together in peace, and to submit to a close regulation or discipline by law or custom. They seem to have been a peaceful folk and exposed to no great dangers from outside attack, at least in Neolithic time" (p. 85). Professor Tyler quotes a significant paragraph from Professor Wundt: "So long as he is not obliged to protect himself against peoples that crowd in upon him, primitive man is familiar with the weapon only as an instrument of the chase. The old picture of a war of all with all, as Thomas Hobbes once sketched the natural state of man, is the very reverse of what obtained. The natural condition is one of peace, unless this is disturbed by external circumstances, one of the most important of which is contact with a higher culture" (p. 235).

This reminds me of certain noble words of John Fiske who as an evolutionist found the roots of love and sacrifice deep in the cosmic process. Fiske says of man and his life: "At this point, without encountering any breach of continuity in the cosmic process, we crossed the threshold of the ethical world and entered a region where civilization, or the gradual perfecting of the spiritual qualities is henceforth Nature's paramount aim."

"The story shows us man becoming more and more clearly the image of God, exercising creative attributes, transforming his physical environment, incarnating his thoughts in visible and tangible shapes over all the world, and extorting from the abysses of space the secrets of vanished ages. From lowly beginnings, without breach of continuity, and through the cumulative action of minute and inconspicuous causes, the resist-

less momentum of cosmic events has tended toward such a kind of consummation; and part and parcel of the whole process, inseparably wrapped up with every other part, has been the evolution of the sentiments which tend to subordinate mere egoism to unselfish and moral ends" (Through Nature to God, p. 128f.).

We have little to fear from evolutionists if they will only level nature up and not man down. The process which Fiske here describes Professor Tyler graphically portrays in his story of the early ages of man. Much of the history of man has been sad, much shameful, but not all. Through the gloom there have been lines of light. The bow has been set against the cloud. God has never left Himself without a witness, and a divine purpose shows itself in all ages and among all people—a purpose which in spite of ebb and flow, advance and retrogression, in nature and among men, moves forward to the day of grace and glory, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Professor Tyler's book is a worthy product of that wedding of scientific interest and genuine spiritual insight of which the world is greatly in need. However different one's point of view may be, it is impossible to miss the noble aim of this book or the ability with which the discussion is conducted. It has a fine bibliography and a wretchedly inadequate index.

LOUIS MATTHEWS SWEET.

THE QUIMBY MANUSCRIPTS³

Had Mrs. Mary Baker Eddy honestly acknowledged the source from which she derived her science of mental healing there would be little interest in the publication of the Quimby manuscripts so many years after the death of their author, Mr. P. P. Quimby, save within the circle of the New Thought Movement, of which Mr. Quimby is hailed as the great pioneer. For beyond the light they throw upon the origin of Mrs. Eddy's science of mental healing they contain little that merits the

³The Quimby Manuscripts, edited by Mr. Horatio W. Dresser, New York, 1921. Pp. 440.

attention of the general public. When the author of *Science and Health* made the statement, "No human pen nor tongue taught me the science contained in this book" (p. 110), it was inevitable that some of those who knew both the human pen and tongue which taught her this very science should sooner or later acquaint the public with the one whose pen and tongue were responsible for it. Thus it was that Mrs. Eddy precipitated what has come to be known as the "Quimby controversy."

A few weeks after Mr. Quimby's death, which occurred January 16, 1866, Mrs. Eddy, then Mrs. Patterson, who had been one of his patients and pupils, wrote to Mr. Julius A. Dresser, urging him to step forward into the place made vacant by Mr. Quimby's death and carry on his work. Mr. Dresser, who was one of the most conspicuous followers of Mr. Quimby and for some time his assistant, declined to assume this responsible position, feeling that he was not equal to it.

Soon afterwards Mr. Dresser left Boston for the West, leaving Mrs. Eddy with the field very much to herself. After a lapse of about seventeen years he returned, and to his amazement he learned that his fellow patient and pupil of Mr. Quimby, Mrs. Eddy, had branched out considerably in the mental healing business. She had opened a Mental Healing Institute with healers, published a book on mental healing, chartered a Metaphysical College in which she was teaching the science of mental healing, and founded a church to proclaim its "Divine Truth." These features of the development of the mental healing enterprise would naturally have been welcomed by Mr. Dresser with delight, for he also was interested in the science of mental healing. Trouble came when he discovered that Mrs. Eddy was claiming that this science of mental healing was her own original discovery.

Mr. Dresser's sense of honesty and justice could not tolerate this great wrong perpetrated against his beloved friend and healer, so he came to the defense of Mr. Quimby's prior discovery of this science of mental healing by publishing an article in the *Boston Post*, February 24, 1883, in which he set forth

Mr. Quimby's method of mental healing, together with accompanying letters and articles written by Mrs. Eddy herself explaining its true nature. All of this clearly showed that the science of mental healing which Mrs. Eddy taught in *Science and Health* was none other than the very one which she, with himself and others, had learned from Mr. Quimby.

The publication of this article marks the beginning of the Quimby controversy, which from that date down to the present time has periodically broken out. This dispute might have been settled once for all in 1883 by the publication of the Quimby manuscripts. But Mr. George A. Quimby, the son into whose possession these manuscripts came upon the death of his father, for some reason which seemed sufficient to himself, steadfastly refused to yield to all importunity and would not allow their publication. This refusal encouraged reasonable doubt as to their existence and Mr. Dresser's claim, and gave Mrs. Eddy a chance to get her claim thoroughly entrenched in Christian Science circles.

Not content to credit herself with the original discovery of this science of mental healing, she now felt herself forced to discredit Mr. Quimby and his science of healing. Notwithstanding the fact, that during the days of her pupilage she lauded him as the wisest of men, and likened him to Christ, it now becomes necessary to represent him as a very different kind of man. So she refers to him as an ignorant mesmerist, and asserts that to her knowledge he never taught any system of mental healing. In the 1884 edition of *Science and Health*, page 4, she says: "We * * * never knew of his stating orally or in writing that he treated his patients mentally." As the years passed by and the Quimby manuscripts still remained unpublished she began to grow more and more daring in her statements. In Sibyl Wilbur's authorized life of Mrs. Eddy, published as a book in 1913, these manuscripts are characterized as having a "factitious existence." Her biographer accounts for them in the following manner:

"Through the writings of Mary Baker on what she thought

Quimby believed, 'Quimbyism' and Quimby manuscripts came to have a factitious existence. Her writings were given into Quimby's keeping and were doubtless copied by other patients; her explanations of his cures were often accepted instead of Quimby's, even Quimby himself accepting them in part, flattered at the interpretation put upon him and his work" (p. 97).

To such lengths she did not hesitate to go in her endeavor to discredit Mr. Quimby's right to the science of mental healing, which he taught her. Such statements seemed perfectly safe after the lapse of so many years. But unfortunately for Mrs. Eddy's veracity and the reliability of her biographer, these "factitious" manuscripts have recently developed into a very stubborn and disturbing reality. The death of Mr. George A. Quimby has at last released them from his restraining hand, and they have been turned over to Mr. Horatio W. Dresser, son of Mr. Julius A. Dresser, who has edited and published them. Naturally Mr. Dresser takes peculiar satisfaction, even at this late date, in placing in the hands of the public the evidence so long desired to prove the truth of his father's assertion concerning the Quimby origin of Mrs. Eddy's science of mental healing.

Though this book does not contain the Quimby manuscripts in complete form, and though it is a little too thoroughly edited for the entire satisfaction of those not particularly interested in the New Thought science of mental healing, yet it does settle, for all those who will take the trouble to read it, the question of the origin of the science of mental healing taught in Science and Health. The historical portion, dealing with Mr. Quimby's many experiments in the field of mental phenomena, his early writings, contemporary testimony, letters from patients, letters to patients, Mrs. Eddy's letters to him, and articles concerning the science of mental healing which he used when he treated her and which he taught, all confirm Mr. Dresser's assertion, that Mr. P. P. Quimby was the original discoverer of that system of mental healing which he called by the various names, The Science of Health, The Science of Christ, and Christian Science, and

which is contained in Science and Health, the only authorized text-book on Christian Science.

Beyond all comparison this is the most important documentary contribution yet made upon this mooted question. No one who desires to know the truth concerning the origin of the Christian Science system of mental healing can afford to leave this book unread.

ALBERT CLARKE WYCKOFF.

MANHOOD OF HUMANITY⁴

The sub-title of this book, The Science and Art of Human Engineering, should have been its title proper; the one chosen is too vague. The Preface opens with the statement: "This book is primarily a study of man and ultimately embraces all the great qualities and problems of man."

Though the work has valuable and striking features, it cannot properly be said to cover man's nature and the great questions he puts to life, as fully as these words might imply, since it deals almost exclusively with the capacities of man as a productive agent in using natural resources for his greatest earthly good. The scope and spirit of the book may be gathered from these sentences in the introductory chapter:

"Except for productive human labor, our globe is too small to support the human population now upon it. Humanity must produce or perish.

"Production is essentially a task for engineers; it essentially depends upon the discovery and the application of natural laws, including the laws of human nature. It is, therefore, not a task for old fashioned philosophical speculation nor for barren metaphysical reasoning *in vacuo*; it is a scientific task and involves the coordination and cooperation of all the sciences. This is why it is an engineering task.

"For engineering, rightly understood, is the coordinated sum-total of human knowledge gathered through the ages, with mathematics as its chief instrument and guide. Human engineering will embody the theory and practice—the science and art—

⁴ Manhood of Humanity, by Alfred Korzybski. New York, 1921. Pp. XV + 264.

of all engineering branches united by a common aim—the understanding and welfare of mankind” (p. 7f.).

As might be gathered from these lines, the author is himself an engineer.

While the word spiritual and cognate terms do occur a few times, man’s spiritual nature, as understood in the religious sense, is not dealt with. The book is simply an effort to analyze life on this planet, and to co-ordinate the factors thus found for solving the problem of attaining the highest temporal good for the whole human race.

The author is to be commended for the originality displayed in his analysis of life. While the fundamental facts he deals with are not new discoveries, having long been objects of the attention of thinking men, nevertheless Count Korzybski does succeed in presenting them with a new clearness and in terms vividly descriptive in themselves. He finds that of life “there are three cardinal classes which are radically distinct in functions.” Plant life transforms “solar energy into organic chemical energy,” hence he calls plants “the chemistry-binding class of life.” Animals, distinguished by kinetic energy and forming a more dynamic type of life, with freedom of movement, are named “the space-binding class of life.” When we come to man it is seen that he possesses not only the powers of the animal, but also a higher gift which makes him what he is, a “being with the capacity to employ as instruments of increasing power the accumulated achievements of the all-precious lives of the past generations.” Men have the unique power “to conduct their lives in the ever increasing light of inherited wisdom.” Men are therefore defined as “the time-binding class of life.” This definition is the cornerstone of the whole treatise.

The author is plainly a good mathematician, and he not only builds his argument on frankly mathematical lines, but here and there algebraic equations crop out, with even a diagram or two. The quotation following at once illustrates this characteristic, and also gives an important principle in the argument:

“My contention is that while progress in some of the great

matters of human concern has been long proceeding in accordance with the law of a rapidly increasing geometric progression, progress in the other matters of no less importance has advanced only at the rate of an arithmetical progression or at best at the rate of some geometric progression of relatively slow growth" (p. 19).

It is this view which induces some of the severest passages in the book, for Korzybski regards it as absolutely essential to the best progress and development of the race that knowledge and its application to human affairs should advance evenly.

"It is a fact, a fact of observation and sad experience, a fact attested by all history and made evident by reason, that owing to the widely differing laws and rates of progress in the great essential concerns of humanity, the balance and equilibrium among the parts is disturbed, the strain gradually increases until a violent break ensues in the form of social conflicts, insurrections, revolutions, and war; it is a fact that the readjustment that follows, as after an earthquake, does indeed establish a kind of new equilibrium, but it is an equilibrium born of violence, and it is destined to be again disturbed periodically without end, unless by some science and art of Human Engineering progress in all the great matters essential to human weal can be made to proceed in accordance with one and the same law having its validity in the nature of man" (p. 15f.).

As might be expected from a thinker in the realm of exact science, the author expresses no small impatience with disciplines that lie in the regions of speculative thought. This attitude is shown by the passages below, which contain a certain amount of truth, and incidentally reveal the book's estimate of religion, but which will be challenged as altogether too superficial and arbitrary:

"Humanity, in its cradle, did not have science; it had only the faculties of observation and speculation. In the early days there was much speculative thinking, but it was without any sufficient basis of facts. Theology and philosophy flourished; their speculations were often very clever, but all their primitive notions about facts—such as the structure of the heavens, the form of the earth, mechanical principles, meteorological or

physiological phenomena—were almost all of them wrong” (p. 30f.).

“Human nature was always asking ‘why?’ and not being able to answer why, they found their answer through another factor ‘who.’ The unknown was called Gods or God. But with the progress of science the ‘why’ became more and more evident, and the question came to be ‘how.’ From the early days of humanity, dogmatic theology, law, ethics, and science in its infancy, were the monopolies of one class and the source of their power.

“The first to break this power were the exact sciences. They progressed too rapidly to be bound and limited by obscure old writings and prejudices; life and realities were their domain. Science brushed aside all sophistry and became a reality. Ethics is too fundamentally important a factor in civilization to depend upon a theological or a legal excuse; ethics must conform to the *natural laws of human nature*” (p. 32ff.).

The foregoing selections from this writer’s own language reveal the engineering instinct to reduce all things to exactness—complete, accurate data treated with rigid mathematical reasoning. For those fields of activity where this is possible the work is of unusual value in emphasizing the necessity of the fullest knowledge applied by unbiased, logical minds bent upon promoting man’s highest social development. Its outstanding fault is, that it overlooks or ignores the fact that there are great and very real areas of human concern where the spirit must function as well as the intellect, and in a way to have a profound bearing upon life, if real progress is to be made. It must not be overlooked that a tone of sympathy for misled, weary, and sorrowing humanity pervades the whole discussion. This is shown especially in the chapters entitled, *Wealth, Capitalistic Era, and Survival of the Fittest*. Here the selfish aspects of our present industrial system come in for some rough handling; nevertheless the Socialist, much more the Bolshevik, will look in vain for sympathy in these pages.

In common with many students of affairs Count Korzybski regards the Great War as marking a distinct epoch in the

progress of the race. "The conclusion of the World War is the closing of the period of the childhood of humanity," is the opening sentence of his chapter upon the Childhood of Humanity. In the first paragraph of the one on the Manhood of Humanity he says further, concerning that conflict: "It marks the end of Humanity's Childhood and the beginning of Humanity's Manhood." As so, despite his drastic condemnation of the mental sloth and folly of men throughout all time thus far, respecting their great collective interests, he writes in a certain spirit of optimism; for he believes the Great War has awakened the world and put it in a mood to think, to learn, and to co-operate as never before.

One lays aside the book with the impression that he has read a singularly graphic analysis of certain phases of human progress, one in which old truths have been put with a new clearness and even in a new light. Still it lacks something. With all his mathematical instinct and training, the author has none the less violated a fundamental principle of mathematics—he has attempted to solve his problem while omitting one of its essential factors. Slight it as we may, the spiritual nature remains an insistent, an indispensable element in man's life. In devising a way for man's attainment of fullest manhood, merely to give the spiritual element casual mention is not enough. It demands a full evaluation, an adequate inclusion in the calculation, or the great equation of humanity remains unsatisfied. But the transcendent things of the spirit elude the formulae of exact science. They cannot function in humanity's problem except in accordance with their own laws, through love, faith, worship, and all that out-reaching of the soul we call religion.

That this book by an engineer fails to go beyond the realm of the scientific exploitation of earthly forces and resources for man's benefit, thus keeping the discussion below the spiritual sphere, is evidenced by the reaction of the reading public; for, if the testimonials to its value that have appeared in print are to be taken as representative of the readers it attracts, it appeals chiefly to the technical professions. The things it deals with

surely do not lack importance, but man must go beyond them if he is to understand himself and is to find his way to the realization of his loftiest possibilities.

“Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.”

ROBERT M. KURTZ.

THE YEAR 1922

promises to be a great decisive year in Christian history

The world is in a wonderfully plastic state, ready to receive impressions good or bad.

Christian leaders agree that suffering has made whole peoples more responsive to the Christian message than for generations.

Will the Church meet the opportunity?

More than ever the preacher urgently needs to keep himself informed upon world movements.

To reflect the most significant religious and social situations, tendencies, and occurrences, as well as to furnish material of the highest type for the minister's study and general reading, will, in 1922, continue to be the purpose of this Quarterly.

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